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DOCUMENTS

RELATING TO THE

PROPOSED NEW CHINESE TRANSLATION

OF THE

Holy Scriptures.

MEMORIAL

ADDRESSED TO THE BRITISH & FOREIGN BIBLE SOCIETY

ON A

New Version of the Chinese Scriptures.

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THE proposal to make a New Version of the Chinese Scriptures, will doubtless, be startling to the minds of many, who, considering the piety, talents, and acquirements of the first Translators, have long indulged the idea, that little was needed in the way of improvement upon their efforts; and that for a considerable period none would arise capable of amending, still less of surpassing, their productions. The estimation in which those men of God were held by the Christian public was deservedly high, and by none were they more esteemed than by the Writer of the present memorial. He had the honour and happiness of a personal acquaintance with Drs. Morrison and Milne, and to the latter he will ever feel himself under the highest obligations, for the patient attention which he bestowed on the improvement of the Writer's mind; both in the attainment of theological knowledge, and in the acquisition of the Chinese language. Far, very far, is it therefore from the Writer's intention to depreciate the labours of those devoted men, or to lower them for a moment in the estimation of the British Churches. They have truly immortalized their names by their achievements, and, through grace, woven for themselves a crown which they must wear throughout eternity. The Writer feels, therefore, not a little the difficulty and delicacy of his undertaking, in attempting to institute a comparison between the labours of himself and his brethren, and those giants in Chinese literature who have preceded them: "for what can the man do that cometh after the king?" However, when the cause of God, and the extension of his kingdom are concerned, we should know no names, discard all partialities, and come to the consideration of the subject with minds wholly unprejudiced either for or against particular individuals. The present is preeminently a case in point; it is a matter that concerns one-third of the human race; and the question is, whether we are not bound to do our utmost to make the word of God intelligible and acceptable to the inhabitants of a vast Empire, and the greatest of nations, irrespective of our attachment to the memory of esteemed individuals, or our fond partiality for a particular production. On the decision of this question may hang the eternal destinies of hundreds of millions of the human race; and the conversion of China to the faith of Christ may be advanced or retarded for ages, according as British

Christians now resolve to approve of, or discourage, all attempts to improve and re-model the present version of the Chinese Scriptures. When viewed in the light of Eternity, the present question appears to the Writer's mind of overwhelming, of infinite magnitude; and gladly would he shrink from the undertaking, and hide his head in his own deserved insignificance, did not a strong sense of duty impel him forward, and make him venture rather to unsettle the minds of his beloved brethren at home with respect to their long and fondly-cherished partialities, than leave any thing undone that would tend towards the clearing up of God's most holy word, to so vast a portion of his intelligent and accountable, but fallen creatures.

PERHAPS the way may be best paved towards the consideration of the subject, by recounting something of the history of the present translation.

It is a well known fact, that prior to Mr. Morrison's designation as a Chinese Missionary, and before he ever thought of studying the language, a manuscript existed in the British Museum, containing a harmony of the Gospels, the Acts, and the Pauline Epistles, in the Chinese tongue, translated many years ago by some unknown author. This work was placed in the hands of Mr. Morrison to be copied and collated; his first knowledge of the Chinese language was probably drawn from this source, and he himself informs us that "the middle part of his translation of the new Testament was founded on this work." Whatever might be the merits or the demerits of that production, it was likely that the young student would imitate rather than find fault with it; as it doubtless constituted his primer in the language, and produced those first impressions of Chinese style, which are not unfrequently lasting ones.¹ The middle part of the volume, therefore, being founded on this manuscript, and the composition of the rest being in all probability conformed to the style of the prototype, we have more to do with the reputation of the unknown author, than with that of our beloved Morrison, when we enter upon a critical examination of his translation, or attempt to institute a comparison between it and a proposed new version.

Now although we must consider Mr. Morrison responsible for all he published at that time, whether the production of his own pen, or derived from the labours of another, yet his subsequent reputation as the best European Sinologue will hardly be affected by his success or failure in his first efforts; for we must remember that when the first edition of the Chinese New Testament was published in 1814, Mr. Morrison had only been seven years engaged in the study of the language, without the enjoyment of those facilities which his own philological labours have placed within the reach of subsequent Missionaries; and that, therefore, he can hardly be supposed to have made that progress in Chinese lore

(1) The Writer has had various opportunities of observing the effect produced by studying versions of the Scriptures, or by reading the writings of Europeans in Asiatic tongues, at the commencement of a student's course in the acquisition of such languages. Translations of the Bible, and treatises on the Christian religion, written by our countrymen, containing as they do, matter familiar to us, and drawn up, as they generally are, in a style to which we are accustomed, are more easy of comprehension to the young beginner; and he makes greater progress in them than he possibly could do in native works. He is thus tempted to bestow much of his time and attention upon them; and, not unfrequently, draws most of his first ideas of the language from them. An exemplification of this is to be found in the practice pursued by all the Dutch Missionaries in the East, who, on their arrival at the islands of the Malayan Archipelago, bend all their attention to the study of the Malay translation of the Bible, and never, by any chance, look into a native work; in consequence of which, their style of speaking, preaching, and writing, is entirely conformed to that stiff and unidiomatic production; and a new and barbarous dialect has sprung up among the professors of Christianity in those regions, which is, in many instances, barely intelligible to the Mahomedan population, who speak the real Malayan tongue. Thus also at Malacca, the

which he afterwards attained, or to have acquired that proficiency which he himself enabled future labourers more expeditiously to acquire.² He writes under date of January 11th, 1814, "I give this translation to the world, not as a perfect translation. That some sentences are obscure, and that some might be better rendered, I suppose to be matter of course in every translation made by a foreigner; and in particular in a translation of the Scriptures, where paraphrase is not to be admitted." November 4th, 1815, he adds, "I have re-examined the New Testament, and am happy to say that at present, having daily a little more experience in the Chinese, the translation is very satisfactory to me. There are in it some typographical errors, and two or three omissions of a member of a sentence, which I shall correct as soon as circumstances permit." In 1816, a duodecimo edition of the Chinese New Testament was entered on, in which those typographical errors were doubtless corrected, and those omissions supplied. In June, 1816, Mr. Morrison writes, "About eight months ago, I went over the whole New Testament with care, and marked some errors of the press which had before escaped me; and should my life be spared a few years, the improvement of the translation will be a constant object with me." Mr. Morrison was joined by Mr. Milne in the year 1813. In 1816, Mr. Milne had already commenced his labours on a part of the Old Testament; and Deuteronomy had been completed by him. In November, 1817, Dr. Morrison, having translated Genesis, the Psalms, and some of the Prophetical books, writes, "When we have rendered the whole Scriptures, it is the wish of Mr. Milne and myself to meet together, and subject the Old Testament and the New to a careful revision. We shall thus be able to remove any errors or incongruities which may have arisen from the translation [having been executed] at different times, and in detached parts." In 1819, Dr. Morrison further writes, "It is our earnest wish to complete the whole Bible, and afterwards spend some time together in a revision of every part, making such amendments as longer experience may suggest, and conferring together about the rendering of difficult passages." This wish was never gratified, and the meeting of the two translators never took place, till they met in heaven. In 1820, the translation of the entire Bible was completed; and in 1822, Dr. Milne died; so that the individuals who first laboured to produce a translation of the entire Scriptures, were not spared to confer together about its revision. In March, 1823, Dr. Morrison writes, "As soon as the Scriptures are printed and bound, we purpose sending a few copies to the Bible Society, to be deposited in their library

Missionaries, on their first arrival, taking up the productions of their predecessors, have adopted their phraseology, and insensibly fallen into their style; in consequence of which, a number of terms have got into use which constitute a sort of Malacca vocabulary of the Chinese language, intelligible indeed to the Missionaries themselves, and those immediately around them, but far from being understood by the natives generally. The writer feels to this day the influence of these early associations on his mind, and is obliged to ask himself, when making use of a phrase to which he has been long familiar, "Is this Chinese? will they understand it? would they express themselves in this way?" and not unfrequently does he feel himself constrained to part with long-cherished phrases, simply because the Chinese obstinately refuse to understand them. It is not for a moment to be imagined, but that the acute perception and strong mind of the author of the old version would have led him, in the course of time, to discern and reject unidiomatic expressions—the writer happens to know that in the lapse of years he did correct many—but it is merely inferred that what has occurred in other cases may have happened in this, and that, in a first essay, expressions would be borrowed from a foreign student previously engaged in the same work, which might afterwards be found to be inappropriate and unintelligible.

(2) Such are the increased facilities for acquiring the Chinese language, that it is presumed a student of that tongue would acquire more knowledge of it in two years now, than he could at first have effected in five.

for subsequent revision and correction. Dr. Milne and I hoped to live and sit down together to revise the whole; but the Divine Sovereign has summoned him hence."

Thus it appears that Dr. Morrison himself considered the revision and correction of the Scriptures a desideratum, and deposited some copies in the library of the Bible Society with that view. In the Report of 1824, we read that "materials are collecting for making subsequent editions more correct." In 1826, Dr. Morrison informs us, that he "makes it his daily study to find out and correct errors in the Chinese version of the Scriptures, and that his brethren of the Ultra-Ganges Missions were requested to note down whatever might occur to them as an error or imperfection in the translation. These were to be sent to the college and preserved, or immediately employed, as might appear best."³ He adds—"A native christian (A-fäh) has shown the Scriptures to some learned graduates, who, when they have read awhile, have said, 'There is in that book much that is easy to understand, there are also inverted phrases, and there are parts in which we do not understand the subject treated of.'" In 1830, Mr. Kidd writes, that "a new edition of the Chinese Bible was proceeding through the press, which was admired for its clearness of type, and the superior manner in which it was executed." But with the exception of a few slight verbal alterations, and the emendation of typographical errors, it does not appear to have undergone any considerable correction or revision: and the impression of the Writer is, that the New Testament is substantially the same as it was in 1814, and the Old, as in 1820. Thus were Dr. Morrison's traslation of the New Testament, and Dr. Milne's share of the Old, completed, after each of those distinguished individuals had been only seven years at the study of the language; and thus have both the Old and New Testaments remained very nearly in the same condition in which the authors left them, at the different periods above alluded to.

These things are stated, merely to show that there is no great presumption in persons who have been double or treble that number of years engaged in Chinese studies, with superior facilities for its acquisition, attempting to produce a new and independent version; and that the reputation of those gentlemen, as the best Sinologues of their time, is not risked, by a comparison being instituted between their version and a new one: particularly when such new version is made, and such comparison instituted, solely with the view of eliciting truth, and of promoting the kingdom of God among men.⁴ The candid and judicious

(3) The writer was applied to about this time to furnish his idea on the translation of the Scriptures, or to point out any typographical errors that he had observed in the existing version. In reply, he forwarded to Dr. Morrison a specimen of the first five chapters of Matthew, in which various alterations were suggested in the existing version, the redundant particles curtailed, the style remodelled, and the obscurities made plain. On the receipt of this, the Doctor said that the writer had mistaken his intentions in applying to him for his remarks; that he had merely wished the errors and omissions to be pointed out for the sake of perfecting a new edition; but that if the writer's suggestions and alterations were to be adopted, an entirely new and different translation would be required. This he invited the writer to attempt; but doubting at that time his own proficiency, and conceiving that while Dr. Morrison lived he would be the fittest person to set about the work, he gave up all idea of prosecuting the scheme any further, until circumstances and necessities again forced the subject on his attention.

(4) It is presumed that all first attempts are capable of improvement; that longer experience, and further acquaintance with the language, would enable translators to better their own productions at a future time; and that subsequent labourers might possibly advance a step beyond their predecessors in idiom and intelligibility. This was the case with the present English version, with the Bengalee translation, and with many others. Why not, therefore, in the Chinese?

Morrison himself felt the necessity of a thorough revision; and, towards the decline of his life, when his energies were enfeebled, while his judgment was more mature, proposed that his son should undertake the work of revision, in which he was to be sustained by the American Bible Society.⁵ In the mean time, however, the venerable Missionary died; and his son, succeeding to his father's post as translator to his Majesty's Superintendants, had less time than he otherwise would have had to devote to this object. He has fallen in, however, with the views of the other translators, and lends his efficient aid in the great and good work.

LONG before the death of Morrison, the call for a new version, or a thorough revision, was loud and frequent. The Missionaries, who were engaged in explaining the Scriptures to inquirers, became painfully sensible of the difficulties which they had to cope with, in bringing the Chinese to understand the sense of God's word. Their misapprehension of the true meaning, and the disposition they frequently manifested to put a wrong construction, on what appeared to the Missionaries the plainest passages, greatly distressed the minds of their instructors. Some of these difficulties, doubtless, originated in the nature of the subject; but many, if not most, were observed to arise from the style and idiom of the composition; for when the real meaning was explained to the natives, they generally exclaimed, "If so, why express it thus? and why clothe your ideas in language which we cannot understand?" Commentaries were then thought of, and interlineary notes and observations suggested, which might render the text more easy of comprehension; but this—not to say that it was forbidden by the constitution of the Bible Society, which mainly contributed to the spread of the Scriptures in China—was found to be inconvenient, on account of its increasing the bulk of a work already too voluminous for general distribution. The only alternative, therefore, was to make a new and idiomatic version.

Our converts felt the difficulty as much as we ourselves. The Chinese Evangelist Leang-a-fāh, addressing the Writer about the close of last year, states, that "the present version of the Scriptures is very strange, and the reading of it disagreeable to a Chinese ear; no doubt the Translators did their best to give the sense of the originals, but they have sadly failed in point of style and idiom." He adds, that he "is a Chinese, and feels as a Chinese; and if the translation be intended for the Chinese, it must be entirely remodelled, or it will not answer the end designed."⁶ Another Chinese convert, who is a literary graduate and a proficient in native learning, fell in with the writer last year in Canton, and stated, that he found it exceedingly difficult, with the closest attention and application, to make out the sense of the present version of the Scriptures, particularly in the Epistles. He had been engaged for several months in reconstructing the style, as far as he understood the sense, throughout the

(5) The American Bible Society, with the concurrence of Dr. Morrison, had actually made provision for sustaining Mr. J. R. Morrison in this undertaking, and were determined to carry him through with it at any expense, when the death of Dr. Morrison entirely disarranged the plan.

(6) About the same time that the writer and his friends were prosecuting the work of the new translation in Canton, Leang-a-fāh sent up a revised translation of the Gospels, founded on the writer's "Harmony," which had been published the year before, and which was considered by A-fāh as most worthy of his imitation. The style of the "Harmony" was substantially the same with that of the new version; and meeting thus with the unqualified approbation of our native evangelist, encouraged the labourers not a little in their new and arduous undertaking.

Gospels; and urged it on us, as we were best acquainted with the originals, to exert ourselves in producing a new and idiomatic translation of the whole. He had seen a specimen of what had been prepared towards a new version, and fully approved of it; declaring that if we intended the real benefit of the Chinese nation, we must continue to write in such a style; adding, that a great responsibility would rest upon us if we neglected so to do.

The Heathen generally, who have no previous knowledge of Christian doctrine or Gospel history, find a still greater difficulty in comprehending the old translation, than even our Christian converts do; and as the Scriptures are now widely circulated among them, and travel where neither Missionaries nor their converts can penetrate, it is necessary that they should be rendered as plain as possible. The Writer has been grieved to see the disinclination manifested by the Heathen to read the Inspired Volume; and has seldom known them go beyond a few pages, or peruse even these a second time. This is not the case with Tracts and other publications, where Christian doctrine is as prominently brought forward as in the Scriptures themselves; and the reason undoubtedly is, that the style of the one is more genuine Chinese, while that of the other wears a foreign aspect. The concurrent voice, therefore, of Missionaries, native Christians, and Heathens, is, that a new and idiomatic version is imperatively required.

THE individuals proposing to undertake the new version, are, first, the Writer of the present memorial; of whom it will not be proper to say any thing, further than that he has been twenty years busy in the study of the Chinese language, and in constant and familiar intercourse with the Chinese people, of all classes, and from various provinces; that he has been engaged for a great part of that time in writing books for the edification of the Chinese; and that his writings have generally proved acceptable to the native reader.—The second agent employed in this work is the Rev. C. Gutzlaff, who has enjoyed a thoroughly classical and systematic education in Europe, having been from his youth devoted to the pursuit of learning, and having acquired such a knowledge of the dead languages, as is not always attained by Christian ministers at home. To this he has added a very respectable acquaintance with the Chinese tongue, resulting from a familiar and constant intercourse with both Mandarins and people, and particularly derived from an extensive perusal of native authors. His knowledge of the character exceeds that of any other Chinese student now living, and his views of Chinese idiom are correct. Having acquired his knowledge of the language independently of the other Missionaries, his style is somewhat different from theirs, and he is generally free from those attachments to foreign phrases by which the other Missionaries are too much clogged; yet his views of composition agree generally with those adopted in the new version.—Another agent, associated in the undertaking, is Mr. John Robert Morrison, who has, from his youth, been engaged in the study of Chinese, and is now principal translator to His Majesty's Superintendants at Canton. If any one might be supposed attached to the old version, surely no one so much as he, both from the prejudice of education, and from partiality to his much honoured parent. Yet he fully perceives the necessity of entirely remodelling the old version; and his remarks and suggestions at our translating table, while they have displayed great taste and accurate knowledge of the language, have been decidedly in favour of an idiomatic rendering.—The fourth labourer who takes a share in these engagements, is the Rev. E. C.

Bridgman, American Missionary at Canton. Mr. Bridgman is remarkable for his particularity and exactness in every thing, and especially for his attachment to a literal rendering, where it does not obscure the sense. Yet he has not only approved of those departures from the style of the Original which appear in the new translation, but has frequently suggested others, which did not at first strike the other brethren as called for. In short, he is fully convinced of the absolute necessity of plainness and intelligibility; urging, that the understanding must first be enlightened before we can expect the heart to be affected.

The labourers, above referred to, have found it a very difficult undertaking, to produce a version of the Chinese Scriptures at once faithful and idiomatic. Too strict an adherence to the style of the original, they felt, was not fidelity, because it did not give the Chinese reader the same idea of the sense of the passage, which a Jew or a Greek would have had on reading it in his own tongue; and if a native would naturally and necessarily misunderstand the passage, or not comprehend it in its full sense, then it was not faithfully rendered. On the other hand, they were as scrupulous to guard against a paraphrastic rendering, which, aiming at intelligibility, might make too free with the sacred text. Still every one acquainted with languages must know, that they all differ greatly in idiom, and that even cognate tongues sometimes mould the same sentences in ways totally dissimilar from each other. It is only necessary to go over the marginal readings of the common English Bible, to perceive, in how many instances our own Translators have found it necessary to use different expressions from those employed in the original; and a comparison of our authorized version with the Hebrew and Greek text, would soon convince even a moderate scholar, how widely the idioms of the languages differ, and how much a translator is obliged to depart from the arrangement and construction of his author, in order to render the version intelligible and agreeable. Now if cognate languages, such as Latin and Greek, or Latin and English, differ so strikingly in idiom, what may we not expect to find in the Chinese language, as compared with other tongues? For the Chinese nation has grown up entirely independent of, and separated from all the other tribes and families of man; their own records, and the concurrent testimony of foreign writers, clearly evince, that they must have branched off from the great human family, and sought out a new habitation for themselves, very soon after the time of Noah. Since that period they have kept themselves a distinct race, and have had little or no intercourse with the other nations of the earth. Thus they have grown up, as isolated as if they had been the inhabitants of another planet, with a language, literature, laws, and religion entirely their own. Their minds have been cast in a different mould; and their thoughts, ideas, and modes of expression, arranged in a manner entirely their own. This may be aptly illustrated by a reference to Chinese authors, and by the exhibition of a few sentences, familiar indeed to them, but wondrously uncouth to us: by which it may be seen how utterly indifferent they are to our grammatical rules, how strangely they introduce particles which appear to us totally unnecessary, and how perversely they distort phrases and invert sentences which would seem to render the construction most dark and undefinable.⁷ The inference then

(7) Appended to this Memorial is a specimen of the first section of the Four Books of Confucius, with both a literal and free rendering; a comparison of which will enable a European scholar to perceive the truth of the above remarks more forcibly than any representation could possibly do.

would seem to be, that as their style appears barbarous and inelegant to us, so ours must seem to them; and that it is absolutely necessary for translators from either language to use great latitude of speech, in order to mutual understanding.

Further, the Chinese is a language of phrases; and the *usus loquendi* in the collocation of words obtains with them more than with any other people. The natives frequently object to a phrase, which appears perfectly intelligible and suitable to a foreigner, on no other ground than that it is unusual, and unsanctioned by custom, either in speaking or writing; while they recommend in its stead a phrase apparently no better, but which, being familiar to them, is instantly understood, and carries with it the force of an oracle.⁸

Again, the Chinese language being made up of monosyllables, and containing but few distinct sounds in comparison with the number of characters employed, they are obliged to combine two or more words of similar import to define the meaning and fix the sense, where one would be inadequate. Yet these reduplicated expressions must be such as they are accustomed to couple together, or, instead of aiding, they would only obstruct the sense.

Moreover, the Chinese are peculiar in their use of particles; they do not think it necessary to employ one tenth part of the particles which we esteem requisite, and yet they employ others which we easily dispense with. Thus they generally discard a host of particles expressive of the moods and tenses of verbs, and the cases and genders of nouns; and this, instead of rendering their style more indefinite and obscure, actually contributes, in their estimation, to its elegance and intelligibility. On the other hand they frequently introduce a number of euphonic particles, which have no meaning, but which they esteem essentially necessary. It is in the use of particles that the redundancies of the former version most appears; the translators have considered it necessary scrupulously to distinguish, by separate characters, many of the inflections of nouns and verbs which occur in western languages, but which in Chinese are more readily understood by the connexion, than by the introduction of distinct particles.⁹

In the arrangement of their sentences the Chinese are peculiar, requiring the cause to precede the effect, and the reason of an action to be put before

(8) This may be illustrated by an allusion to some of the phrases in common use among us, and particularly that class of expressions which refer to the associations of individuals. Thus we say generally schoolfellow, townsman, messmate, brother-missionary, college-chum, fellow-soldier, better-half, bosom-friend, literary-associate, and pot-companion; neither of which expressions intimating fellowship would do to be substituted for the other, and all of which phrases are associated by common consent in a certain order. So also among the Chinese, they call a bosom-friend "heart and bowels," or one "thoroughly acquainted with one's-self;" while they denominate a fellow-student "a united window;" and a name-sake "one brought up in the same house." It would be impossible here to mention one ten thousandth part of the list of Chinese phrases; an idea of them may be formed, however, when we hear them call a school, "an eastern glueing;" a chest, "double boards;" and the kidneys, "the sea of breath;" an official seal is denominated "announce body;" teaching a school is called "ploughing with the pencil;" and courage is ascribed to "a great gall bladder."

(9) The writer has been informed, that the author of the former version of the New Testament maintained an opinion, that the usual style of the Chinese language was very indefinite and indistinct, on account of the paucity of the grammatical particles employed. He imagined, that when the religion and literature of the west had to be clothed in a Chinese dress, it would be difficult to observe that particularity and nicety of expression which we find so necessary, unless the grammatical structure of the sentences could be more strikingly and definitely marked. He assumed, therefore, that the usual style of the language needed improvement—that the style must be mended at some time—that the sooner it was done the better—and that no more eligible opportunity could be found than the present, when we were aiming to diffuse Scriptural knowledge among the inhabitants of the Celestial Empire.

the doing of it. No attention whatever has been paid to this rule by the former translators, which has rendered many of their sentences very obscure to the Chinese. The natives require also the titles and attributes of men to precede their names; time and place to be specified before an act or circumstance is related; and facts to be stated, ere the influence and operation of those facts be alluded to. All this occasions considerable transposition in the parts of a sentence; but, when done in conformity with Chinese predilections, greatly contributes to the perspicuity and beauty of the style.

The Chinese abhor a succession of relatives, carried through a string of verses to the end of the chapter; and, failing to trace the connexion, mistake the meaning, and pronounce the composition unintelligible. It is necessary, therefore, to repeat the antecedent, so as to make each sentence complete in itself, and to render the periods as short and as little involved as possible. The same may be said with regard to the use of the pronoun in the narrative style, where the frequent introduction of it, undistinguished as it is by case and gender, often leaves the reader at a loss to know who or what is meant. The noun must therefore be repeated, and all doubt is then cleared up. The former translators, disregarding both these rules, have run on with a string of relatives and pronouns which puzzle the Chinese amazingly. — While speaking of pronouns, it may not be improper to notice the aversion which the Chinese have to the use of the personal pronoun in conversation, and particularly when addressing a superior. A native would no more think of saying *You* to a father or a sovereign, than he would think of biting off his tongue. “Respected Father,” or “honoured Sir,” to the one, and “your Majesty,” or “your Highness,” to the other, are, in their estimation, no more than common courtesy demand.¹⁰ In fact, it is not speaking the real Chinese language, when familiar epithets are used in addressing the superior relations; and if we undertake to speak or write the language at all, we must conform to the *usus loquendi*, or relinquish all claim to idiom, and all hope of intelligibility. It is not meant by this that Christian Writers, and especially translators of the Scriptures, are to conform to the inflated and extravagant compliments of the Chinese, but merely that they should consider what is and what is not the language, and endeavour to steer a middle course between a bombastic style on the one hand, and low vulgarity on the other. The difficulty, however, of this question is increased, when addresses to the Deity are concerned; for if it be subversive of all the ordinary rules of the language to use

The writer, however, has been led to form a different conclusion. Missionaries do not appear to him called upon to interfere with the modes of speech in use among a people; the propagators of the Gospel must take the language as they find it, and merely use it as a vehicle to diffuse the knowledge of Christianity, as readily and as extensively as they can. The uniform experience of the writer has been, that, to a Chinese mind, the style of their language does not become more distinct by a redundancy of particles, or by the scrupulous use of them where we esteem them necessary; that, on the contrary, they fail to understand a sentence that is clogged with so many explanatory terms; and that they will not conform themselves to our modes of writing and speaking, however just, philosophical, and necessary they may be in our estimation. An imperial edict on the subject would fail to influence the mass of the Chinese nation; the present Tartar conquerors of China have never yet been able to change, or even remodel its language, though masters of the country for nearly two hundred years; and how can a handful of barbarians on the coast expect to succeed in moulding the speech of hundreds of millions of people to their views of propriety? Difficulties enough of a moral and religious nature lie in the missionary's way, and it is scarcely judicious to increase those difficulties by throwing philological stumbling-blocks in the path.

(10) See an example of this mode of address to a sovereign, in the speech of the woman of Tekoah, 2 Sam. xiv.

familiar terms in addressing an earthly superior, how much more when calling upon Him who is higher than the highest? It is therefore necessary in many instances to relinquish the pronoun for the sake of the noun, and to say "God" and "Lord" instead of "thou." Where this cannot be done the pronoun is introduced, but as rarely as possible. In the former version no regard whatever is paid to these distinctions; and not a few have been grievously stumbled by it.

The Christian religion being entirely a new thing to the Chinese, the translators of the Bible have been obliged to coin a number of new words, in order to speak of things before unheard of.—It is not a little grievous that the name of the ever-blessed God should be so strange to these heathens, that the Missionaries have been obliged either to coin a new word, or to employ one not fully expressive of his attributes, or suited to his dignity. The Roman Catholics have adopted a term which signifies "the Lord of Heaven;" the Mahomedans one which denotes "the true Lord;" and the former translators of the Bible one which may be rendered "Spirit," another which signifies "the Spiritual Heavens," and a third, "Spiritual Lord." But all these, with the exception of the word *Spirit*, are terms unknown to the Chinese; the two latter in particular are utterly unidiomatic, and would not be understood by them in the sense intended. "Spirit" is employed by the Chinese to denote the spirits of gods or men indifferently, and is sometimes used to designate "evil spirits," but never, when standing alone, do the Chinese understand it as alluding to the Supreme Being. It is, however, used in the old translation throughout for "God," and there has been but one opinion entertained, whether by Missionaries, converts, or heathens, on the subject—which is, that the term is utterly unsuitable. If we required a new version on no other account, we must imperatively demand it on this, as so much depends on the view taken by a vast nation, of the God whom they are called to worship; and a mistake in this particular would be fatal. Rejecting this term, and disapproving of strange and unidiomatic expressions,¹¹ the authors of the new version were compelled to seek for another. After some deliberation, they resolved to adopt one used in the most ancient classics of the Chinese, to which the natives attach the highest veneration, and ascribe attributes similar to those which the Scriptures accord to the one true God. This term signifies "the Supreme Ruler," and is equivalent to our phrase "the Supreme Being." In the Old Testament, where *Jehovah* occurs, the authors of the new version have adopted a term signifying "the August Supreme," to which the Chinese attach the highest possible veneration, and say that no title can surpass it in dignity or magnificence.—Some difficulty has also been experienced in selecting a suitable term for "Holy Spirit." The translators of the former version have adopted a term signifying literally "sacred wind;" the word "wind," however, is seldom rendered "spirit" by the Chinese, except with reference to the *influence* of the Chinese sages. The natives, therefore, understand by the expression above alluded to "the

(11) It may here be asked, why we did not adopt the term "Heaven's Lord," used by the Catholics? to which we may reply, that it is entirely new and strange to the Chinese, and unsanctioned by any native writer or speaker, ancient or modern. Further, that it has come to be used as a designation for the Catholic religion, which has been called "the Lord of Heaven's religion," and proscribed accordingly; hence, if we adopt the same term, we shall come under the same proscription; and as there are many things both in the faith and practice of the Romanists which we would not wish to be identified with, it would be unwise for us to adopt a term which has been especially fixed upon that denomination of Christians.

influence of philosophy," and the phrase frequently occurs in their writings bearing that signification. The authors of the new version have therefore resolved to dispense with the term, and have employed the word used for "God" in the old version, but which actually means "Spirit," with a term intimating *sacredness* attached to it.—In the old version the translators have been peculiarly unfortunate in the term selected for designating "circumcision." The phrase employed by them literally signifies "cutting and maiming;" and though the Catholics and Mahomedans in China may have employed the term, it is by no means understood by the bulk of the people, who, ignorant of the ceremony, find a difficulty in comprehending the name of it, however well expressed: it has therefore been judged best by the authors of the new version to call it "the round-cutting ceremony;" stating what part of the body is subjected to the operation, where that is expressly mentioned in the sacred text.—"Prophets and apostles" being unknown amongst the Chinese, it has been found difficult to express these terms. In the old version words have been coined for them, which are not readily understood by the Chinese; in the new, however, native terms have been employed, which come as near to what is intended as any that could be found. "Prophets," for instance, have been generally called "holy men," except where some allusion is made to their prophetic character, and then a word intimating the same has been added; while "apostles" have been generally designated "sacred messengers;"—both these terms being familiar and intelligible to the people.—For "priest" a word has been coined in the old version, which is very strange, and perhaps unintelligible, to the Chinese, when they have a term which fully answers our purpose.—The word "Gentiles" has been rendered in the old version "all nations," which does not convey to the mind of a Chinese any of that feeling which a Jew had when he pronounced the term: the translators of the new version have therefore employed a phrase signifying "foreign tribes."—"Church," in the former version, has merely been rendered "assembly," or "society," which, instead of conveying a favourable idea, imparts just the contrary one to the Chinese, as they know nothing of "societies" but illegal ones, which are proscribed by the government, and considered disreputable by the people. The term, however, could not be altogether dispensed with; and a word signifying "sacredness" has been attached to it, in order to guard the reader against misapprehension.—The word "flesh" is a puzzling term with the Chinese, as they do not attach that carnal sense to it which we do, nor employ it to designate all mankind, as is frequently the case in Scripture. When flesh is mentioned they think of "meat;" and "warring against meat," or "all meat shall see," or "meat shall not inherit," &c. are phrases which would sound strangely in our ears. It has been found necessary, therefore, to say "vicious lusts" instead of "fleshly lusts," "all mankind" instead of "all flesh," and "human beings," instead of "flesh and blood." Numerous other instances might be adduced, of the difficulty of translating Christian terms into Chinese, and of the disposition the natives frequently manifest to misunderstand our terms, unless great care be taken. In fact, it is only by frequent intercourse with the people, in the character of Christian instructors, that Missionaries can be aware of these difficulties, or know how to obviate them.

Hebraisms, when literally rendered, are generally unintelligible to the Chinese, and the sense must be given in plain terms; or we might as well insert the phrases alluded to in the Hebrew language and character, as

the Mahomedans have done with the Arabic,¹² and the Buddhists with the Sanscrit.¹³ But as our object is intelligibility and utility, we had better study to remove all hindrances to both the one and the other. Some reference to these Hebraisms, and the mode adopted with respect to them, will be seen in the specimen of the first chapter of Luke, and in the remarks upon the Gospel of Matthew, annexed.¹⁴

Metaphors cannot be always literally rendered, and figurative language must frequently be made plain, or it will not be understood. The sacred Scriptures are full of metaphors; some of these accord with images to be met with among the Chinese, and some are utterly at variance with their modes of speaking. It might naturally be expected, that as the Hebrew is an eastern tongue, and the Chinese is so likewise, they would frequently agree in the use of figurative language; but the fact is, that China is so distant from Palestine, and the two nations have grown up so independent of, and unacquainted with, each other, that they have few things in common. The Chinese may be called an ultra-eastern nation. Their language abounds in metaphors, but they, unfortunately, differ from those found in Hebrew or in western authors; and while theirs appear strange to us, ours are no less uncount to them.¹⁵ When the Apostle speaks, therefore, of "longing after his friends in the bowels of Jesus Christ," of "being offered upon the sacrifice and service of their faith," of "mortifying the members that are upon earth," of "putting off the old man," of "putting on bowels of mercies," of "laying up in store a good foundation," of "possessing one's vessel in sanctification," of "having our speech seasoned with salt," and when he warns his readers "to beware of dogs," to avoid "a cloak of covetousness," to take care lest they make "shipwreck of the faith," or "quench the Spirit," it is evident that his meaning is not to be taken

(12) The writer has in his library a work published by the Mahomedans of China, in which sacred terms and expressions, that they either could not or would not render, are inserted in the Arabic language and character instead of the Chinese words. These Arabic phrases are written longitudinally down the page from the top to the bottom, in order to suit the Chinese characters, with which they are interspersed: the pages must therefore be turned, in order to admit of their being read. The book having fallen into the hands of some of our friends in Canton, appeared to them to be interspersed with a sort of Tartar words; but not discovering any resemblance to the Tartar character in the foreign phrases introduced, they sent it down to Malacca as a literary curiosity, and as exhibiting specimens of a language not before seen by Europeans. On turning the page, however, the secret was discovered, and the words "alcoran," "faith," "judgment," and "religion," together with modes of confession, and whole forms of prayer, were found to be written in tolerably intelligible Arabic.

(13) Buddhistic works, interspersed with Sanscrit words and characters, are very common; and as with them obscurity is an excellence, the more mystic the page can be made to appear the better.

(14) A few expressions may here be adduced which could not be literally rendered, such as "tasting death," being "partakers of flesh and blood," "taking on him the seed of Abraham," "entering into rest," "being compassed with infirmity," "the earth's drinking in rain," Levi's being "in the loins of his father," Abraham's seed being "called in Isaac," "the fruit of our lips," "dead works," &c.

(15) To give some idea of the strangeness of Chinese metaphors and allusions, we may here adduce a few: thus, "doors and mouths" denote population; "to stop the mouth with paste," means to feed; while "paste and mud" is a phrase used for stupidity; "before-born" means a teacher, and "after-born" a youth; "flowery child" denotes a beggar, and a "forest of flowers" a brothel; "yellow-eye" is put for a wine-cup, and "yellow-mouth" for a little child. "The individual within" is a man's own wife; and "bones and flesh" his kindred. "Water-hand" means a sailor; and "a belly-full of learning" a scholar. "The skin-house" is put for the region of the heart; and the "third anxiety" for the part above the kidneys. "The gastric effluvia," means the disposition, and "the nose ancestor" a primogenitor. "Square and convenient" denote almsgiving; "to back the book," to repeat from memory; and to "face the north," to attend the emperor's court. "A large pencil" is a good writer, and "a white-dress man," one of no rank; "thin decree" is put for bad fortune, and "wind and water" for good luck. "Original business" means ability; and "original money" capital. In short, a French sinologue having undertaken to make out a list of Chinese poetical allusions, gave up, after having collected 10,000, because he found that more than 20,000 would be necessary to complete his list.

literally; and any one the least acquainted with the Chinese language must know that they neither have these metaphors, nor can they possibly understand them. The only way, therefore, to deal with them is, to introduce them in the form of similes, or to render them in intelligible language as plainly and forcibly as possible. In the old version, the translators have strictly adhered to the phraseology of western languages; and the consequence is, that the book has remained a sealed book to them in all these and similar passages.

As the Bible is to be circulated without note or comment, and to be sent among a people who have never enjoyed the benefit of a Christian teacher, it is necessary that every word capable of being translated should be fully rendered. Thus the names of feasts, ceremonies, sects, orders of men, animals, titles, money, weights, measures, times and seasons, with every other indistinct and obscure expression, should be intelligibly given in terms that come as near to the original as possible. Even the names of some places, where the designations have been affixed with an express design, such as Beersheba, Kibroth-hattaavah, Massah, Meribah, &c., should be turned into Chinese, and nothing left that would need a note to prevent its being misunderstood. In the old version a number of these terms have been left untranslated, and merely expressed in Chinese characters, the sounds of which come something near to the sound of the Hebrew, Greek, or English words meant to be retained; so that of the twenty-one volumes composing the old translation of the Bible, fully one volume might be made up of untranslated words. The evil is attempted to be remedied by the insertion of marginal notes, in some instances; but as the principle of the Bible Society excludes all note and comment, the remedy appears to be worse than the disease. The writer of this article recollects a circumstance, unconnected indeed with the Chinese version, but which shows the impropriety of leaving untranslated words in a native volume. Being engaged at one time in reading over a Javanese tract, with a native of that island, the word *evangelium* was found, intended for *gospel*; the native was asked what he thought was meant by the term, to which he replied, that he did not exactly know, but thought that it must be intended for the name of *some devil*.

The Chinese are much attached to measured sentences, and observe a certain rhythmus in their writings, which, although not absolutely necessary to constitute an intelligible, is essential to a correct and elegant, style. In order to effect this, they sometimes leave out or supply a character, without marring the sense; and where several terms exist for a single idea, they endeavour to select those which symphonize with the context, and which suit the variations of tone. Again, the Chinese language is founded in antithesis, and nothing tends so much to the elegance and perspicuity of a Chinese style as corresponding words and sentences. Indeed, their own writings are most frequently left unpointed, and the divisions of sentences and paragraphs are left to be traced out from the antithesis, by which the sense is fixed, and the page adorned. Now the sacred Scriptures are full of antithetical sentences and paragraphs, and where these occur, the translator may at the same time please the taste of his readers, and ensure their understanding the passage, by studying to conform the rendering to their modes of speech. Both these objects have been entirely disregarded in the old version; how far they have been secured in the new, must be left to time and experience to develop.

AFTER what has been said relative to the necessity that existed for a new version, and the kind of version now demanded, all that remains is to

show what has been done towards the accomplishment of it. The New Testament was translated, and revised again and again, by the individuals above mentioned, aided by learned natives, Christians and Heathens, before the end of last year. Some parts of the book were gone through five or six times, and no pains were spared to make the version both idiomatic and correct. It was then, by the concurrent advice of the brethren, put to press in three different places. The American Bible Society, who have now the sum of 12,000 Spanish dollars lying at Canton to be devoted to this object, have already dispatched twelve Chinese type-cutters to Singapore, to cut the blocks of the new version. Mr. Gutzlaff has sent 1150 dollars, which were at his disposal, to Serampore, to have an edition struck off with metal types. And the writer of this memorial, before he left Batavia, gave orders for the printing of 2000 copies of the new version of the New Testament, by lithography, at the cost of about 300*l.* including paper. This work is by this time more than half completed. The funds of the London Missionary Society have been temporarily employed in this undertaking, but it is hoped that the Bible Society will come forward, and relieve them of the burthen.

The translation of the Old Testament has been carried on to the end of the book of Joshua, and is to be continued by the Writer of this memorial during his temporary residence in England, and by Mr. Gutzlaff in China, conjointly. The parts completed by each individual are to be transmitted backwards and forwards for the inspection of all parties engaged; and on the return of the writer to China, the whole will be thoroughly revised. It is for the purpose of aiding in the work of translation, where his opinion may be necessary, and of transcribing the several books of the Old Testament as they are completed, that a learned Chinese, named Choo-tih-lang, has been brought over to this country. The translators were induced to take this step, by a suggestion of the Bible Society Committee, in a letter to the Rev. Dr. Morrison, received after his death, recommending that learned natives be engaged to assist in the work of revision, at their expense. The bringing of a learned native to this country may indeed exceed the letter, though not the spirit of those instructions; and the absolute necessity of having such an individual, together with the moderate rate at which he is engaged, would seem to justify the undertaking. The whole expense attending his engagement will be 150*l.* for two years, and his passage-money to and fro, about 120*l.* more. It is not imagined that a man who would be worth he having could be engaged for much less, even in Canton; and the addition of his passage-money will not appear of so much moment, when it is considered that he works on board ship as well as ashore.

He has already transcribed Leviticus, Numbers, and Deuteronomy twice over, in a clear and beautiful manner, and is at present busy with the book of Joshua. It is necessary to make two copies of each book, in order to ensure the manuscript's reaching China in safety. He has sent in to the Committee two specimens of his writing, for the purpose of showing in what form the new version may be printed, and within how little compass it may be brought. Should the Committee wish to print any part of the Chinese Scriptures by lithography in this country, either for the sake of trial, or for the purpose of attempting to introduce them into China by means of our Missionaries in Siberia, the correct and beautiful hand written by this transcriber would enable him to copy for transferring to the stones, in a manner superior to any thing of the kind ever yet done in England.

Here follow specimens of part of the first chapter of Luke and Colossians,

from both the old and new versions, in parallel columns; a verbal translation into English is attached to each, and notes appended, referring to the supposed deficiencies in the one, and the improvements suggested in the other. These specimens can be looked over by any person interested in the subject, and may be submitted to the inspection of any European scholar, acquainted with the Chinese language, now in England. The alterations proposed in the new version may not perhaps commend themselves to the mere English reader, and faults may be discovered in the new as well as in the old version; but the Writer flatters himself that the more the two productions are surveyed by an eye accustomed to Chinese writing, the more the importance of an idiomatic rendering, such as that now recommended in these pages, will be seen.

At the close of the specimens of the old and new versions, the writer has thought proper to add an exhibition of the first section of the Chinese Four Books of Confucius, with a free and literal translation appended. By a comparison of these two, a mere English student will be enabled to perceive how much and how widely the style of Chinese books differs from that of our own; how little they esteem our grammatical construction in the arrangement of their sentences; and how bare of particles, such as we are accustomed to use, their page appears. And yet this section is not only intelligible to them, but more intelligible than any thing we can possibly pen; and it is the Writer's firm conviction, that no western scholar will ever be able to write with such elegance and perspicuity, as is displayed in the above-mentioned section.

THE Writer hopes that no one will infer from the present memorial that he wishes to set aside the old version, or to banish it from the list of the Bible Society's publications. When a version of the Chinese Scriptures was issued from Serampore, the Bible Society encouraged it; and it was very justly and candidly observed, "That in a language so extensive in its circulation as the Chinese, two versions perfectly independent of each other did not appear a waste of labour, though each were to employ the whole life of many individuals." The Committee were so convinced of the truth of this, that they granted to the several conductors of the two translations such assistance, as their circumstances appeared respectively to require. This is all that the authors of the new version expect. The several versions must stand upon their own merits, and may be safely allowed that share of patronage to which they are entitled. The translation produced by Doctors Morrison and Milne has its excellences as well as its defects: it is exact and particular, if it be not idiomatic: and to those who are desirous of ascertaining the precise meaning of the originals, it will afford very valuable assistance. Were China in the same state of evangelization as England now is, and were its populations anxious to study the exact bearings of every particular expression contained in the book of God, the old version would afford them great facilities for so doing; and it would be esteemed by the patient and diligent student of Divine Revelation, as the marginal readings to our authorised version are esteemed among us. Members of churches and students of theology among the Chinese, who were desirous of discovering the mind of the Spirit, regardless of the style in which it was written, would prefer a strictly literal translation; but a mass of Pagans, who are utterly ignorant of Christianity, prejudiced against every thing foreign, and altogether indisposed to exert their minds in comprehending what is in the least dark and unintelligible, will not be likely to be much benefited by such a

version. We have nothing to calculate upon in China but aversion and proud disdain; we have to win every single advantage in the furtherance of our objects; and we have a host of difficulties, beside those of a philological nature, to overcome. Our wisest course, in such case, will be to render every thing as easy and plain as possible, and to leave no other stumbling-block in the way of comprehending and receiving Christianity, but what the unsanctified heart throws up in every country of the world. For this purpose, an idiomatic version is indispensable; and in the present state of the Chinese mind, and in the present posture of its political affairs, a translation they can most readily understand and best benefit by is desirable. The new version may not be such as is here supposed requisite, and it may possess faults the exact reverse of the old one; but the principle above laid down must be considered just, and intelligibility and perspicuity in the present state of China be admitted to be of paramount importance. The best translation, after all, will be one produced by a native; and when we can procure a learned and pious Chinese, deeply read in his own language, and well acquainted with the original Scriptures, he will doubtless produce a version, before which all our best productions must give way. Until such an individual can be found, we must content ourselves with successive improvements, and gradual approaches to a correct and idiomatic style.

The suitability and perspicuity of the new version has been in some measure put to the test. The Harmony of the Gospels, published by the Writer about two years since, was in style, though not in arrangement, very similar to the present version. In that Harmony the exact words of Scripture were given; not a single text was mutilated or garbled; and when two Evangelists treated on the same subject, the one who was found to be most full and explicit was chosen, and the narrative given in his exact words. Thus, with the bare exception of the four accounts being combined in chronological order, the Harmony exhibited the identical words of Scripture. This was extensively circulated in various parts of China and the Malayan Archipelago, and the opinion formed of it was, in every instance that has come to the writer's knowledge, favourable. The estimation in which it was held by the Chinese evangelist Leang-a-fah has been already adverted to. Mr. Dyer, of Penang, has borne his testimony to it, as being peculiarly adapted to the Chinese at Penang and other out-settlements; adding, that "the increasing adaptation of books to the wants of the people, especially in Mr. Medhurst's Harmony of the Gospels, encourages us greatly." If the reception of the Harmony has been thus favourable, and if the new version be in the same style as the Harmony, we may infer that that also will prove acceptable and useful. The Writer would, however, make one remark on Mr. Dyer's statement, in order to obviate a mistake, into which a stranger on reading it might be apt to fall. Mr. Dyer states, that the work alluded to is adapted to the Chinese at Penang, and other out-settlements; from which some might infer that it was adapted to no other. But it must be remembered that Mr. Dyer spoke only from his own personal observation; he had never seen any other Chinese than those in the Straits, and therefore could not tell what the views of others would be. The Writer has, however, had an opportunity of conversing with the learned and the great in China itself, and has had personal knowledge of the estimation in which the work is held by them — which is nothing different from the opinion expressed on it by the Chinese emigrants. In fact, the views of all the Chinese, whether at home or abroad, on their own style and idiom, are

drawn from one source, and are therefore most likely to accord together. Their own books are the standard of style, and these books are studied in every province of the empire, and by all classes of people, while they are equally open for foreigners to examine and compare. Learning in China is by no means restricted to the superior classes; and literature, being the stepping-stone to rank, is more likely to be studied by those who have not, than by those who have, attained to an elevation above their fellows. Hence the poorest in the land not unfrequently make as great or greater progress in knowledge than the richest; and it is not an unusual thing to meet with poor emigrants as well acquainted with letters as the successful merchant, or the elevated mandarin. No translation, therefore, can be adapted for those in the out-settlements, which is not equally adapted for the inhabitants of the capital; and what is intelligible and acceptable to the former, is equally so to the latter. A good and idiomatic style of writing in Chinese is understood as well by the natives of Japan and Cochin China, as by the subjects of the mother-country; and a version of the Scriptures in that language, if worth any thing at all, would be useful to at least four hundred millions of people.

IN the above pages the whole matter has been laid before the Committee. The history of the old version, and the character of the new, have been both given. It is possible that some difference of opinion may prevail, as to the views of translation taken by the authors of the new version; but none who have any acquaintance with Chinese will imagine, that a less idiomatic version is necessary. To the candid and pious judgment of the Committee the whole case is submitted; and, praying that they may be guided in their decision by that wisdom which is from above, the Writer subscribes himself

Their unworthy fellow-labourer,

W. H. MEDHURST.

HACKNEY, Oct. 28, 1836.

OCCASIONAL REMARKS ON THE FORMER VERSION OF THE
GOSPEL OF MATTHEW.

CHAPTER

- II. 1. The words, "wise men," are left untranslated, and sounded *mache*, after the English word *magi*.
4. "*Christ*" is unnecessarily rendered Messiah.
5. "In Bethlehem of Judea," is rendered literally, when the Chinese would have it, "in the land of Judea, in the town of Bethlehem."
9. "And lo," is literally rendered, quite contrary to Chinese taste; the word "lo" might safely be omitted.
- "Stood over where," &c. is rendered, "upon the roof."
- III. 3. To "the voice of one," the word "person" should have been added.
7. "Pharisees and Sadducees," sounded, "Fah-le-see" and "Sah-too-see," stumble the Chinese amazingly: these words had better be translated, and Pharisees called "Separatists," and Sadducees, "the disciples of Sadok."
9. "We have Abraham to our father," would read better, "Abraham is our father," or still more idiomatically, "we are the children of Abraham."
11. "I baptize you with water to repentance," literally given, sounds harshly: it might be remedied by saying, "inculcating repentance."
- IV. 1. The word "devil" is left untranslated, and is sounded Te-a-po-lo: a note is subjoined, informing the reader that Te-a-po-lo means the slanderer, or the devil, whereas the word might have been introduced into the text.
3. "Every word which proceedeth out of the mouth of God," would be more in conformity with Chinese idiom, if rendered, "every word which God has spoken."
10. The word "Satan," meaning "adversary," had better be thus rendered: to us, the original term is intelligible, but not to the Chinese.
17. The expression used for "the kingdom of heaven," is not so suitable as another that might have been employed.
19. "I will make you fishers of men," is rendered, "I will make you fishermen." The phrase is doubtless a difficult one; it has been rendered in the new version, "I will set you to catch men instead of fish."
22. "They left the ship, and their father, and followed him," stands in the old version, "they left the ship, and with their father followed him."
24. "And they brought unto him," &c.; the omission of the pronoun in the old version obscures the sense.
25. The places where the people came from should be stated, before it be said that they followed him.
- V. 3. The word "poor" in Chinese, is understood with reference to outward circumstances, rather than to inward feelings; they have a word, however, which signifies at the same time, devoid of wealth and emptied of self, which had better have been employed.
5. For "meek," the old version reads "humble," whereas the Chinese have a term for "meek."
11. "For my sake," should be put higher up in the verse, on the principle that the reason of a thing should precede the doing of it.
13. "The salt of the earth" should be rendered, "the salt of the world," as the Chinese never put the *earth* for its inhabitants.
18. "Till all be fulfilled" is rendered, "not that it be without obtaining its fulfilment," which sounds as awkwardly in Chinese as in English.
23. "Therefore if" sound badly together in Chinese.
34. "Neither by Heaven," standing alone, is scarcely intelligible: the word "swear" should have been added.

- V. 36. "Either" and "or" in the end of this verse are needless.
 39. "Whosoever" is badly expressed.
 43. A transposition is here necessary.
- VII. 1. "Otherwise" should be rendered, "in that case," or, "if you disregard this maxim."
 2. The word "inheritance" is redundant.
 7. "All nations" does not suit the word "heathen" so well as "foreign tribes."
 8. The latter part of the verse should be transposed.
 13. The word "Amen" had better be translated.
 17. "Put oil on thy face," should be, "anoint," &c.
 23. The Chinese never speak of an eye being *perfect*, but *clear*.
 28. The word used for "lily" is not understood by any Chinese yet met with; Morrison's Dictionary gives it, "a flower resembling a pig's face:" the Chinese, however, have a more appropriate term.
 29. "Like one of these," should have been, "like one of these flowers."
 34. Instead of "the morrow shall take thought for the things of itself," the Chinese would say, "When to-morrow comes, it is time enough to care for it."
- VII. 1. By "judge not," we are not forbidden to sit in judgment officially, but are restricted from censoriously condemning others. The word employed in the old version conveys the former, rather than the latter idea.
 14. "Ye shall know them by their fruits," should be transposed.
 21. At the end of this verse, something is understood, which the Chinese are not apt themselves to supply.
- VIII. 5. The word used for centurion should be conformable to a Chinese military office of that rank.
 12. "The children of the kingdom," should be, "the subjects of the kingdom."
 14. "Wife's mother," had better be rendered "mother-in-law."
- IX. 5. "Whether is easier," should come last in the verse.
 22. "Thy faith hath saved thee," would be more intelligible, if rendered, "Thou hast faith, and therefore art saved."
 27. "Descendant," instead of "Son of David," would be more suitable in Chinese.
 37. The word used for harvest is unsuitable.
- X. 2. "Andrew his brother," should be, "his brother Andrew."
 13. "If the house be worthy," should be, "if the family be worthy."
 25. Instead of "Beelzebub," it would be better to give the meaning as found in another Evangelist: the word in the original is familiar to us, but not to the Chinese.
 35. For "daughter-in-law against her mother-in-law," the former version reads, "step-daughter against step-mother."
- XII. 1. The word "Sabbath" had better be translated "the day of rest."
 3. "When he was hungred," should precede what he did.
 32. "Speaketh a word against," would be in one word, "revile."
 40. "Heart of the earth," would sound better in Chinese, "under the earth."
 43. "Dry places," might be rendered "desert places."
 45. "The word here used for "spirits" is the same which throughout the version has been employed for the Supreme Being.
- XIII. 14. The word prophet is redundant.
 15. "Your eyes" is put for "their eyes."
 20. The Chinese have an appropriate expression for "the word," which is not employed in the old version.
 53. "Instructed" might be rendered "acquainted with;" the latter part of the verse might also be transposed.
- XIV. 5. "Put to death," had better be rendered "kill."
 14. "Was moved with compassion," is too literally rendered.
 21. "Besides women and children," should have come first.
- XV. 2. A transposition is here necessary.
 24. "I am not sent, but," &c., would read better, "I am only sent to, &c."

- XV. 31. "Wondered" had better be brought down and coupled with "glorified."
 32. "Three heavens," for "three days," is too colloquial for a serious book.
- XVI. 1. The proper name had better be inserted here, instead of the pronoun.
 2, 3. A transposition is necessary in each of these verses.
 9. "The five thousand" should be followed by the word "men."
 14. In "John the Baptist," the title should precede the name.
 17. For "Simon Barjona," rather read, "Simon, the son of Jonah."
 Instead of "flesh and blood," it would be more intelligible to say, "human agency."
 18. "The gates of hell," had better be, "the powers of hell."
 23. Here Satan is properly rendered adversary.
 24. "Take up his cross," would be better understood by the Chinese, if rendered, "endure persecution."
 25. "For my sake," should precede "lose his life."
 26. "Soul" would be here better than "life."
- XVII. 1. "And John his brother" stands in the old version, "John with his brother;" James is here sounded Chay-me-sze, in imitation of the English name, but in other places he is called Jacob.
- XVIII. 15. "Gained thy brother," would be more intelligible, if rendered, "saved thy brother."
 22. "Seventy times seven," is in the old version, "seventy-seven times."
 24. The word "talent" is left untranslated, while a note is attached, saying, that a talent is valued at 40 ounces of silver.
 28. "Denarius" is here left untranslated, while a note is attached, stating, the value of a denarius to be the tenth part of an ounce.
- XIX. 1. "And it came to pass" is a difficult expression in Chinese, but here it is rendered very awkwardly.
 4. "Made them," should be, "made men."
 5. "One flesh" had better be rendered "one body."
 9. This verse is awkwardly expressed.
 12. "There are some eunuchs, which were so born," &c. The old version reads, "castrated persons," which is a contradiction in terms: "impotent persons" would suit better.
 16. This verse commences badly.
 18. "Thou shalt not bear false witness;" the word "bear" is scrupulously expressed.
 21. "And thou shalt have treasure in heaven," should succeed, "follow me."
 22. "Because he had great possessions," should precede, "he went away," &c.
 27. "Left all," should be, "left all things."
- XX. 1. "A man that is an householder," would be more simply, "a householder."
 3. "The third hour;" the Chinese not reckoning their time as the Romans, it would be better to specify the time of the day, according to the Chinese mode of reckoning, or the passage will be misunderstood.
 8. "Beginning from the last unto the first" is awkwardly expressed.
 25. "Exercise dominion" is badly expressed.
- XXI. 1. "Mount of Olives" is left untranslated, and called *O-le-wa* hill, in imitation of the English word. The Chinese word for olive is well known.
 2. "An ass tied, and a colt with her," is in the old version, "an ass with a horse's colt tied together."
 9. The word "hosanna" is left untranslated in the text, but explained in a note; whereas, the word might have been translated, and the note saved.
 11. "Of Nazareth, of Galilee," should be, "of the province of Galilee, of the city of Nazareth."
 28. "The first" had better be rendered "the eldest."

- XXI. 40. "Cometh" is omitted in the old translation.
- XXII. 3. "Them that are bidden," more simply, "the guests."
 6. "Entreated them spitefully," is awkwardly rendered.
 11. "A wedding garment," had better be, "a ceremonial dress."
 17. Instead of "Cesar," it would be better to say, "Emperor."
 32. "The God of Abraham," &c. As these phrases stand in the old version, they might be rendered, "the spirit of Abraham," &c. which would be quite subversive of the true sense.
 37. The Chinese have no abstract term for the "understanding," it should, therefore, be rendered "mind."
- XXIII. 5. "Phylactery" is left untranslated, and sounded *Foo-la-kih-te-le*. The meaning is explained in a note attached: but the foreign term and the note also might be spared by translating the word, for which the Chinese have a corresponding term.
 7. "Rabbi" is left untranslated, and explained in a note, both of which might be remedied by translating the term.
 17. "Or the temple that sanctifieth the gold" is unintelligible to the Chinese; it might be rendered, "or the temple, for the gold becomes holy through the temple."
 20. Instead of the pronoun "it," the noun should be used.
 23. "Anise and cummin" are left untranslated, and sounded *a-ne-tum* and *kin-mun*, whereas the Chinese terms are known.
 27. For "children," it would be better to say "inhabitants."
- XXIV. 10. "Then shall many be offended," is in the old version, "be tempted."
 24. For "the elect," it would be better to read, "the elect people."
 26. For "he," it would be better to read "Christ."
 30. This verse is awkwardly translated.
 38. "The ark" is left untranslated, and the sound of the English word, is given in three syllables, *a-urh-kih*. The writer has heard the Chinese object to this very much.
 40. "Two," had better be "two men."
 51. "Cut him asunder," might be rendered, "severely punish."
- XXV. 41. "Devil" is left untranslated.
- XXVI. 1. "Passover" is left untranslated, and the sounds employed are intended to express the English word, *Pa-so-wa*.
 4. "By subtlety," is rendered, "suddenly."
 5. "Feast day," is expressed by a word signifying "Sunday."
 7. "Ointment" is called in the old version, "fragrant water."
 14. "One of the twelve," should be, "one of the twelve disciples."
- XXVII. 9. A circumlocution is employed for "valued," where a simple term would have done.
 29. For "Hail! king of the Jews," a word is employed, which is used in addressing an emperor rather than a king.
 46. The word used for "my God," would rather mean, "my spirit," and is the same with that employed in *Luke* i. 47.
 48. The word "sponge" is left untranslated.
 50. "Yielded up the Ghost," is rendered literally.
 56. "Mary Magdalene," might be rendered, "Mary of Magdala."
 63. "Sir!" should be expressed by a term suited to the rank of the governor.
- XXVIII. 9. "All hail!" has a corresponding expression in Chinese, which had better be used.
 19. The word used for "spirit" is very inexpressive, and will certainly be misunderstood.

COMPARATIVE SPECIMEN
OF
THE OLD AND NEW VERSIONS,

TAKEN FROM THE
FIRST CHAPTERS OF LUKE AND COLOSSIANS.

THE GOSPEL ACCORDING TO LUKE.

Old Version.

CHAP. I.

1. Since many have undertaken to set forth [and] hand down, the things which have been done amongst us.

New Version.

CHAP. I.

1. Hearing that many persons have taken up the pen to declare [and] set forth the things which have been fully accomplished among us.

REMARKS.

The Chinese seldom or never commence a sentence with the character which is employed in the old version ; but the one used at the commencement of the new, is frequently employed at the head of a piece of composition.

The word rendered "undertaken" in the old version, does not fully express that meaning ; but "take up the pen" is the Chinese mode of expressing "taking in hand."

2. Even as from the beginning, those who personally observed them, and were ministers of the word, have handed down [them] to us.

2. Even as the preachers of the word from the beginning personally observed, and handed [them] down to us.

The phrase "ministers of the word," in the old version, is an unusual combination of characters in Chinese, and does not convey the sense intended ; the phrase employed in the new is more suitable and intelligible.

The transposition observable in the new version is agreeable to Chinese idiom, which would connect the observation of these things with the communication of them.

3. Because, also, from the very first, I fully knew all things, I therefore [considered it] as suitable to relate [and] write, [in order to] inform you, most beautiful Theophilus.

3. Moreover, considering that from the very first I fully knew all things, I could trace [and] relate [them] one by one, to make known [to you] Theophilus, benevolent Sir !

The same objection against the commencing particle holds here, as was alluded to in the first verse.

The words, "in order," do not appear to be expressed in the old version.

The expression, "as suitable," sounds very awkwardly in the Chinese.

In addressing an individual of rank, the use of the personal pronoun is improper; it is, therefore, omitted in the new version.

The phrase, "most excellent," is generally considered as *the title* rather than the attribute of Theophilus. If the latter were intended, the expression employed in the old version is unsuitable; while that appearing in the new is usually employed in addressing persons of rank.

4. In order that you may understand the reality of the word which you have learned.

4. In order that [you] may understand the reality of that which [you] have learned.

The personal pronouns are omitted in the new version, for the reason assigned under the preceding verse; they are, however, fully understood from the connexion.

The Greek word *λογον* means, frequently, things as well as words; and as it appeared to be included in the relative, it was not thought necessary to be expressed in the new version.

5. In Herod, the king of Judea's time, there was a superintendent of sacrifice, named Zacharias, belonging to Abia's course; his wife belonged to Aaron's daughters, and her name was Elizabeth.

5. In the country of Judea, about the time of King Herod, there was a sacrificial officer, belonging to Abia's course, named Zachariah; his wife was connected with Aaron's race, named Elizabeth.

In giving dates of reigns in Chinese, the name of the country should precede the name of the sovereign.

In describing a person, his origin, as well as his office, should precede the mention of his name.

The term used for "a priest," in the new version, is one which is to be met with in Chinese books.

As Elizabeth was not one of Aaron's immediate descendants, it is necessary, in Chinese, to make that distinction.

6. They were both righteous in God's presence, and walked in every command and every ordinance of the Lord, without any room for blame.

6. These two, husband and wife, according to the Supreme Ruler's holy view, were both righteous, carefully obeying the Supreme Lord's laws and statutes, without blame.

The pronoun "they," in the old version, is not sufficiently definite.

The word used for "God," in the old version, means "spirit," or "invisible being;" and is applied by the Chinese indiscriminately to the spirits of gods or men, but never to the Supreme. The expression "Supreme Ruler," on the contrary, is immediately understood by them as referring to the Supreme Being.

The phrase, "before God," is not easily expressed in idiomatic Chinese. The method employed in the new version comes as near as possible to the native style of speaking.

The word "Lord," or master, used in the old version, does not necessarily mean the Lord of heaven and earth; hence the word "Supreme" is attached to it in the new.

The repetition of the word "every," in the old version, is not agreeable to a Chinese ear.

7. Moreover they had no child, because Elizabeth had a stone womb; they were also advanced in years and aged.

7. But alas! Elizabeth had a stone womb, and both of them being old, they had no children.

The Chinese always put the cause before the effect; hence the reason of their being childless, should precede the statement of their destitute condition.

The word rendered "but alas!" in the new version, means, literally, "to hate;" but the Chinese frequently introduce it as a turning expression, in the way in which it is here employed.

8. It happened that he performed the office of superintendent of sacrifice in God's presence, according to the order of his course.

8. It occurred about that time, that Zacharias, according to the order of his course, sacrificed to the Supreme Ruler.

It is difficult to express the phrase, "it came to pass," in Chinese. The word employed in the old version means "to meet," and is not, so far as is known, used by the Chinese in the sense intended. The expression employed in the new version is, however, true Chinese.

The pronoun "he," in the old version, is too indefinite; and it has been thought necessary, in the new version, to repeat the man's name.

The order of sacrificing should precede the act of sacrificing.

"Executing the priest's office before God" is more simply expressed in Chinese by "sacrificing to the Supreme Ruler."

9. According to the custom of the superintendents of sacrifice, it was his turn to burn incense in the temple of the Lord.

9. According to the custom of the sacrificial officers, [it was] his lot to burn incense when he went into the temple of the Supreme Lord.

The word used for "was," in the old version, means rather "to do" than "to be;" it may, however, safely be omitted.

The term used for "lot," in the new version, is employed by the Chinese officers, when drawing lots, about the department of duty which each one is to take.

10. And all the people were without at the time of incense, praying.

10. Just at the time of burning incense, all the people were without, praying.

"The time of incense," is too naked an expression in Chinese, and the word "burn" should be added.

11. Now at the right of the incense altar, the Lord's messenger appeared to Zacharias.

11. Suddenly the Supreme Lord's messenger appeared, standing at the right of the incense altar.

The phrase, "appeared to," used in the old version, is an unusual combination of characters in Chinese.

12. Zacharias seeing him was troubled, and fear fell upon him.

12. Zacharias seeing him was troubled, and feared beyond measure.

"Fear fell upon him" is a Hebraism, and, when literally rendered, is unintelligible to a Chinese. The phrase, "feared beyond measure," is perfectly idiomatic.

13. The messenger addressed him, saying, Do not fear, Zacharias; for thy prayer has been heard, and thy wife shall bear a son to thee, and thou shalt call his name John.

13. The celestial messenger said, Zacharias, be not afraid; the Supreme Ruler has condescended to regard thy prayer, and your lady shall bear a son, whose name shall be called John.

The word "messenger" does not appear sufficiently definite for *angel*; the attribute "celestial," therefore, has been attached in the new version.

In addressing a person in Chinese, (if the name be used at all,) it is necessary to mention it before saying any thing to him.

Instead of "thy prayer is heard," the Chinese prefer saying, "God has heard thy prayer;" the active form being more expressive and idiomatic than the passive.

The particle "for," is not needed in Chinese composition so frequently as in English.

The Chinese, even in addressing an equal, never say "your wife," but use a complimentary expression equivalent to "your lady."

"To thee" is altogether unnecessary, after the phrase, "to bear a son," because the Chinese would never suppose that she was to bear the son to any one else.

14. Thou shalt rejoice [and] be glad, and many shall rejoice at his birth.

14. When this son is born, you may exult [and] be glad, [and] many persons [will] together rejoice.

The pronoun "his," being without number and gender in Chinese, may be understood to refer to the "many," as well as "the child." The noun should, therefore, be repeated.

The reason of the joy should precede the joy itself; hence the transposition observable in the new version.

15. For in the Lord's presence he shall be great; wine, or other intoxicating things, he [shall] not in any wise partake of; and from [his] mother's womb he shall be filled with the Holy Ghost.

15. For according to the Supreme Lord's high estimation, this child shall be greatly elevated; all his life [he shall] abstain from wine [and] strong drink; and from [his] birth, [he shall be] influenced by the Sacred Spirit.

"In the sight of the Lord," sounds awkwardly in Chinese; but the phrase used in the new version is perfectly idiomatic.

The use of the pronoun in the phrase, "he shall be great," is indefinite, and the noun must be employed.

The circumlocution used in the old version, for "wine and strong drink," is unnecessary; and the phrase would be better expressed in Chinese, as it is in Greek, by two words.

The phrase, "all his life," employed in the new version, is quite idiomatic.

"From his mother's womb," is a Hebraism quite strange to the Chinese, who would prefer the expression employed in the new version, which means, literally, "coming out into the world."

"Filled with the Holy Ghost," cannot be rendered literally in Chinese, without doing violence to the idiom, and obscuring the sense; but "influenced by the Sacred Spirit" is quite intelligible.

The characters employed to express "Holy Ghost," do not convey to the Chinese mind the sense intended.

16. Moreover [of] the children of Israel, he shall cause many to return to their Lord God.

16. Many Israelites listening to his instructions, shall return [and] obey the Supreme Lord, [that is] Him whom they honour as the Supreme Ruler.

By "children of Israel," is meant the people of Israel; if, however, the word be rendered literally, the Chinese might imagine that boys and girls were meant.

The return of the children of Israel was the result of the Baptist's instructions, rather than the effect of any influence exerted by him; hence, it is thus exhibited in the new version.

The expression, "their Lord God," is far from being clear and intelligible to the Chinese. Indeed, they do not talk of their God, or our God, as a being that could be possessed by them or by us; but say, "the God whom we honour," or, "the God who protects them."

17. He shall [go] before him with Elijah's spiritual power, to cause the fathers' hearts to return to the children;

17. This child shall receive the spirit [and] power of Elijah, and become the Lord's forerunner, causing the fathers to

and by the just people's wisdom to cause the disobedient to prepare to obey the Lord.

be kind, [and] the children filial, rendering the rebellious obedient to the righteous way, and preparing an obedient people to serve the supreme Lord.

The frequent use of the pronoun in the old version renders the sense in the beginning of the verse very obscure. When it is said, "He shall go before him," the Chinese would ask, "Who shall go before, and whom shall he precede?"

"He shall go before him in the spirit and power of Elijah," should be transposed, on the principle that the mode of acting should precede the action. The expression, "go before him," as it stands in the old version is unintelligible to the Chinese; but, "be the Lord's forerunner" is easy of comprehension.

"To turn the hearts of the fathers to the children," if rendered literally, would not be comprehended by the Chinese; but to induce the various relations to perform their reciprocal duties, is an idea quite familiar to them.

The words rendered, "the righteous way," in the new version, may also mean, "the wisdom of the just;" as the native term means both a *way* and *wisdom*.

The Chinese prefer the simple term "*rebellious*," to the compound one of "disobedient."

18. Moreover, Zachariah addressed the messenger, saying, How can I know this, for I am already old, and my wife is advanced in years?

18. Zachariah said, We, both husband and wife, are old, therefore, how can this thing be?

As the conversation is between Zacharias and the angel alone, Chinese idiom does not require the person addressed to be mentioned.

The reason of the man's doubt should precede the expression of the doubt, hence the transposition of the sentence in the new version.

By putting husband and wife together, the repetition of *old* and *well-stricken in years*, is avoided.

19. The messenger answering said, I am Gabriel, who stand before God's face, [and] am sent to speak to you, likewise to declare these happy tidings for your information.

19. The heavenly messenger said, I am Gabriel, who stand before the Supreme Ruler's face, and am sent with these felicitous tidings, to announce [them] to you.

Some word must be added to messenger, to designate him as a celestial one. "To speak to" and "declare" may be included in the word "announce." The close of this verse, in the old version, is very verbose.

20. Now you shall be dumb, [and] unable to speak, until the day when these things obtain [their] accomplishment, because you did not believe my words, which will be accomplished in their proper season.

20. These words will be accomplished in their season, but you do not believe [them,] therefore, [you] shall be dumb, not able to utter a word, until the day when these things are accomplished.

The reason of a thing should precede the annunciation of it, and the statement of a fact should come before the feelings that might arise out of it; hence it is necessary to speak first about the prediction and its accomplishment, then of the doubts that existed respecting it, and finally, of the visitation of Divine Providence, in consequence of those doubts.

The Chinese character for "be" before "dumb," in the old version, means rather "to do" than "to be;" and is in that connexion unnecessary.

21. The people waited for Zacharias, and wondered [why] he remained [so] long in the Temple.

21. All the people waited, and staid for Zacharias, wondering [why] he delayed [so] long in the Temple.

The word used for "waited" in the old version, is also employed to designate the plural number of nouns, and would be understood by the Chinese as the plural of "people," unless a synonymous term were coupled with it.

The character employed to designate "Temple" in the old version, is not sufficiently expressive. It means literally, "hall," and needs the addition of another term to define it.

22. When [he] came out, he was not able to speak to them; and then they understood that he had seen a vision in the Temple; for he nodded [his] head, [and] pointed, and still was dumb.

22. When [he] came out, [he] was not able to speak; [he] only nodded [and] beckoned as dumb; therefore, [they] knew that [he] must have seen a spirit in the Temple.

The reasons which induced the people to come to the conclusion mentioned in the text, should precede the mention of that conclusion.

The characters rendered, "had seen a vision," in the old version, would not be understood in the sense intended by the Chinese. But they commonly speak of "seeing a spirit." The style of the old version, in this part of the verse, is altogether unidiomatic.

23. The days of his business having received [their] accomplishment, he then returned to his own house.

23. [His] official business being accomplished, [he] then returned to his own house.

Chinese idiom does not require the mention of the word "days," in this verse; that expression being included in the accomplishment of the official business.

24. After these days, his own wife Elizabeth [conceived] seed, and remained in stillness five months, saying,

24. After this, his wife Elizabeth conceived seed, and hid herself five months, saying,

Some verb is necessary before the word "seed," in the old version, to render the phrase complete.

The words, "hid herself," are expressed in the new version, in a more idiomatic manner than in the old.

25. Thus the Lord hath dealt with me, in the day when he regarded me, to prevent my being disgraced among men.

25. Men formerly reproached me with not being able to bear children, but the Supreme Lord condescended to regard me, and to take away this reproach.

It is necessary, in Chinese, to state first the existence of the reproach, before speaking of its removal.

"The Lord hath dealt with me," is strangely expressed in the old version—the expression employed in the new version better suits the state of dependance in which the speaker was placed.

26. Moreover, in the sixth month, the messenger Gabriel was sent from God, to a city belonging to Galilee, named Nazareth.

26. Six months after this, the heavenly messenger Gabriel received the Supreme Ruler's orders to go to the province of Galilee, to the city of Nazareth.

It is necessary to say, "six months after this," or the Chinese reader would suppose that the sixth month of the year was meant.

27. To a young female, promised [and] agreed to a man, belonging to David's family, named Joseph; the young female's name [was] Mary.

27. To see a secluded female named Mary; this female was espoused [and] promised to a man of David's family named Joseph.

"A secluded female" is the usual term for a virgin; as the Chinese do not consider any to be virgins, but those who are secluded.

The name of the female would be placed by the Chinese immediately after the mention of her.

"To a young female," is not so usual a mode of expression with the Chinese, as "to see a secluded female."

The Chinese have a suitable term for "espoused," which is adopted in the new version.

28. And the messenger entered into her, saying, Joy to you, [who have] greatly obtained favour; the Lord is with thee, thou art happy amongst women.

28. The heavenly messenger entering, said, Hail! favoured female! the Supreme Lord sustains thee; amongst all women, thou only art happy.

After the mention of the virgin, it is quite unsuitable to add, "into her."

"Joy to you," is not a Chinese expression, but they have one which answers to our English word, "Hail!"

"The Lord is with thee" is a Hebraism, which literally rendered, is not intelligible to the Chinese.

The words rendered, "art happy," in the old version, mean rather "to make," than "to be happy."

29. She, seeing him, was then afraid at his words; moreover, she thought about his salutation, what it meant.

29. The virgin, hearing his words, was troubled in mind, and inwardly considered about this salutation, what it meant.

It is difficult to introduce "seeing him," in Chinese; as it interrupts the style, and is besides included in the term, "hearing his words."

"Troubled at his saying," would be well expressed by a term signifying mental emotion.

The phrase, "inwardly considered," is a very familiar one with the Chinese.

30. The messenger addressed her, saying, Mary, do not fear; for thou hast obtained favour with God.

30. The heavenly messenger again said, Mary, do not fear; thou hast received the Supreme Ruler's favour.

When the name is employed in addressing a person in Chinese, it is always placed at the head of the speech.

The particle "for" is unnecessary here; as the Chinese dispense with it in numerous instances, where we think it necessary.

"Found favour with God," literally rendered, is unintelligible in Chinese. As it at present stands in the old version, it might be rendered, "obtained favour to God."

31. Lo! thou [shalt] conceive in the womb, and bear a son, calling his name Jesus.

31. [Thy] person shalt become pregnant, and bear a son, [whose] name shall be called Jesus.

The word "person" is introduced in the new version, instead of the personal pronoun, the use of which the Chinese avoid in conversation as much as possible.

"Conceive in the womb," is not a Chinese expression, and as it stands in the old version, would not be understood by them. The phraseology employed in the new version would be more intelligible.

32. He shall be great, and be called the son of the Highest; also, the Lord God shall give over to him, his father David's throne.

32. This child shall become great, being the son of the Highest; moreover, the great Lord, the Supreme Ruler, shall appoint him to his ancestor David's throne.

It is necessary, in Chinese, to introduce the word "child" at the beginning of this verse.

The phrase, "the Highest," in the old version, is incomplete; it means, literally, "the extremely high," without the word "person" annexed; on which account it is indefinite and unintelligible.

The words rendered "the Lord God," in the old version, are unidiomatic, and, to a Chinese, incomprehensible.

The expression, "give over," in the old version, is not used by the Chinese with reference to a throne, while that in the new version is so employed.

As David was not the father, but the ancestor of Christ, it is necessary to observe that distinction, when writing for a people who are so particular about genealogies as the Chinese.

The word used for "a throne," in both versions, means simply "a seat;" but when associated with the word "appoint," must be understood as referring to a throne.

33. He shall reign over Jacob's house to generation after generation; thus his kingdom [shall be] without end.

33. He shall ever rule over Jacob's family; thus his kingdom shall be without end.

The word rendered "reign," in the old version, is applied by the Chinese to the discharge of the duties of a king, in a sense peculiar to themselves.

34. Mary addressed the messenger, saying, Since I do not know man, how can this be?

34. Mary said, I am not yet married, then how can this thing be?

The Chinese, in their dialogues, merely say, "This or that one said;" and do not encumber their style, by repeating the phrase, "This or that one addressed another, saying."

The Chinese never commence a sentence with the word "since;" the construction with them renders the particle unnecessary.

"Know not a man," is a Hebraism, unintelligible in Chinese, if rendered literally. The substitution of the word "marry" is both delicate and intelligible.

The word rendered "be," at the close of the verse, in the old version, is seldom brought in at the end of a sentence.

35. The messenger answered her, saying, The Holy Spirit shall come upon you; and the power of the Highest shall screen you; on this account that holy person that shall be born shall be called God's son.

35. The heavenly messenger said, The Holy Spirit shall descend and come upon your person, and the power of the Highest shall overshadow your body; therefore, the holy man which [shall be] born, may be called the Supreme Ruler's son.

The word rendered "your person," in the new version means, literally, "the lady's person;" and this expression, together with the words "person" and "body," are employed, agreeably to the idiom of the Chinese language, to avoid the frequent use of the personal pronoun.

The Chinese have a word which signifies "to overshadow," and also to "protect," which is very apposite here.

The expression, "holy person," used in the old version, is not good Chinese; but "holy man" is very common with them.

36. Behold thy niece Elizabeth, she, [though] already old, has become pregnant; [and] now is [with] her [who was] accounted to have a stone womb, the sixth month.

36. Moreover thy relative Elizabeth, being old, [has] also conceived seed; although [she] was called a stone womb, [yet] now [she] has been pregnant six months.

The addition of the pronoun "she," in the old version, is unnecessary.

The construction of the old version, in the middle of this verse, is very uncouth.

By "the sixth month," in the old version, the natives would understand the sixth month of the year.

37. For with God, there is nothing that is impracticable.

37. For the Supreme Ruler has nothing which he cannot do.

The preposition "with," in the old version, is unidiomatic and unnecessary.

38. And Mary said, The Lord's servant is here; do to me according to thy words: then the messenger left her.

38. Mary said, The Supreme Lord's handmaid is here; may it be done according to what is said. The heavenly messenger then departed.

"And" at the beginning of this sentence is not necessary.

A qualifying expression is especially needed before the word "Lord;" here; otherwise its connexion with servant would lead the natives to think that master was intended.

The Chinese have a word for *maid*, as well as *man-servant*, which had better be adopted here.

The expression, "do to me," in the old version, is altogether unusual, and would not be understood in the sense intended.

39. In those days Mary arose, and went to the hill country, hastily proceeding to Judah's city.

39. In those days Mary arose, and hastily went to the hill country, to a city of the province of Judah.

The word "hastily" had better be connected with the journey to the hill country. "Judah's city" would mean, in Chinese, "the city of Judah," instead of "a city of Judah." Hence the word "province" is added, in the new version.

40. Then [she] entered Zachariah's house, and wished peace [to] Elizabeth.

40. [And] entering Zachariah's house, [she] congratulated Elizabeth.

41. Elizabeth hearing Mary's salutation, the child leaped in her womb, and Elizabeth became filled with the Holy Ghost.

41. Moreover, when Elizabeth once heard the sound of Mary's salutation, the fetus in her womb leaped, and Elizabeth was moved by the Holy Spirit.

The infant, being not yet born, could hardly be called "a child;" and as the Chinese have a word for *fetus*, it was thought better to employ it.

"Became filled" is not idiomatic, and scarcely intelligible.

42. And with a great voice said, Amongst women thou art happy, and the fruit of your womb is blessed.

42. And with a loud voice exclaimed, saying, Amongst all women you are to be praised, and the fetus in your womb may also be esteemed.

Ευλογημενη is equivalent to our word "eulogize," which sense it often bears; if, however, the idea of happiness be retained, the phrase in the old version must be amended, as it means rather to produce happiness than to be happy.

"The fruit of the womb" is a Hebraism, and, literally rendered, would be altogether unintelligible in Chinese. If it be an object, therefore, to write for their information and instruction, another term must be employed.

43. From whence have I this that my Lord's mother should come to me!

43. My Lord's mother coming to me, how can I be worthy to sustain!

The two members of this sentence should be transposed, and the circumstance stated, before its effects on the mind be alluded to.

"From whence have I this?" sounds strangely in Chinese; but the natives have a mode of expression, very familiar to them, and appropriate here.

44. For [when] the sound of your salutation entered my ears, the child in my womb leaped [for] joy.

44. For [when my] ear heard the sound of congratulation, the foetus in [my] womb leaped [and] danced.

"Entered my ears" would be more simply expressed by, "my ear heard."

The words rendered "leaped for joy," in the old version, are an unusual combination of characters.

45. And you that believed are happy, for that which was handed down from the Lord must be accomplished.

45. The Supreme Lord having promised, there must be accomplishment; therefore you, believing it, really are happy.

The ground of her happiness should precede the account of it.

"Those things, which were told her from the Lord," might be more simply rendered, "what the Lord promised:" and the promise being first stated, the believing of it can be more suitably introduced.

46. And Mary said, My soul greatly praises the Lord.

46. Mary said, My mind greatly extols the Supreme Lord.

The Chinese do not speak of the soul's doing any thing independently of the body, which idea the expression employed in the old version would seem to convey; but it may be proper to speak of the mind's acts.

47. My spirit is rejoicing in God, my Saviour.

47. My spirit rejoices in my saving Lord, the Supreme Ruler.

The word here used for "spirit" is just and proper; but being the same with that which is used in the old version for "God," is likely to confuse the readers of that production.

The word employed for "Saviour," in the old version, means, merely "saving person," which is not so suited to the Deity as "saving Lord."

The title or description of a person should precede the name of the individual; hence "Saviour" should come before "God."

48. For he hath regarded his servant's low estate; moreover, from henceforth, all future [generations] shall call me happy.

48. The Supreme Lord hath condescended to regard [his] mean handmaiden's low condition; moreover, now [and] henceforth all generations shall call me blessed.

The pronoun in the beginning of this verse is indefinite, hence the noun must be repeated.

The depreciating expression, coupled with handmaid in the new version, is truly idiomatic, and saves the necessity of introducing the possessive pronoun.

The word "happy," in the old version, means "happiness," and needs an additional character to intimate the possession of happiness.

49. For he that hath power hath accomplished for me great [things], and his name is holy.

49. The all-powerful Lord, [with] bounteous favour, hath gifted me; his name [is] most holy.

"He that is mighty," does not appear sufficiently definite in Chinese, unless an expression be employed referring to the Deity.

"Hath done for me great [things]," is not happily expressed in the old version; an attempt is made to give the sense of the passage in the new, though it is difficult to set it forth fully in Chinese phraseology.

The words translated "is holy" in the old version, literally mean "make holy." In fact, the author of that version seems to have mistaken the verb "to do" for the substantive verb throughout the translation, while in his Dictionary a correct view is given of it.

50. His kindness to generation [after] generation is towards those who fear him.

50. The Lord pities those who reverence and fear him, [for] endless generations [in] mutual succession.

The pronoun in the beginning of this verse, in the old version, is indefinite, and the noun should be repeated.

The word rendered "kindness" in the old version, means rather "kind person" than "kind feeling," and would not be understood in the sense intended by the Chinese.

The characters rendered "is towards," in the old version, are never found together in Chinese; and it is not without doing considerable violence to the rules of language that they are thus translated here. "His mercy is towards them," would be more simply and easily rendered, in Chinese, by "he pities them."

The phrase, "to generation after generation," in the old version, is awkwardly expressed, and wrongly placed; but that employed in the new version is an idiomatic expression, and comes in properly at the conclusion of the sentence.

51. With his arm he hath shewed strength; the proud in their hearts' imagination he hath beat, and scattered them.

51. The Lord's hand hath displayed power; [he] hath discomfited all [whose] hearts [are] proud, disappointing all [their] lofty intentions.

The two pronouns, used in the beginning of the verse in the old version, are very indefinite, and the noun should be repeated.

The Chinese speak of the "hand," and not the "arm," as exerting strength.

The words rendered "shewed strength," in the old version, are an unusual combination of characters in Chinese.

"In their hearts' imagination," &c. is an unidiomatic phrase in Chinese.

52. He hath made the powerful to come down from their seats, and hath exalted the humble.

52. Degrading all the robust [and] powerful; exalting all the humble [and] meek.

The word rendered "degrade," in the new version, means also to *dethrone*, and fully expresses the idea of the original in one word.

The two parts of this verse are antithetical, and, as the Chinese are fond of antithesis, the two members of the sentence have been made to correspond in the new version, both as it regards the number and nature of the words employed.

The words rendered, "made to come down," and "exalted," in the old version, mean simply, to *go up* and to *come down*; and having no causal particle attached to them, would not be understood in the sense intended by the Chinese.

53. He hath with good things filled the hungry, and the rich he hath caused to go away empty.

53. Richly supplying the hungry and destitute, and empty rejecting the rich and full.

The antithesis in this verse is preserved, and strongly marked in the new version, by which means the rendering is at the same time more idiomatic and intelligible.

The rendering in the old version is strictly literal, but altogether unidiomatic. The expression at the end of the verse, in the old version, may mean "that the rich sent him empty away."

54. He hath holpen his servant Israel, and hath constantly remembered his mercy.

54. The Lord remembering his mercy, hath condescended to regard his servants the people of Israel.

The manner of doing a thing should precede the doing of it, hence the two members of this sentence should be transposed.

The noun must here be again employed instead of the pronoun. "Israel" is here put by metonymy for "the people of Israel;" and must be divested of the figure in order to be intelligible to the Chinese.

55. According as he told our fathers, that is Abraham and his seed to all generations.

55. In order to accomplish that which he promised to our forefathers Abraham and his posterity, for many generations without end.

As Abraham was not the immediate progenitor of the then existing race of the Jews, it is necessary in Chinese to make that appear.

The word "seed" is not so familiar to the Chinese as "posterity;" and "seed" is sometimes used in a bad sense.

56. And Mary remained with her about three months, and then returned to her home.

56. And Mary dwelt together with [her] three months, and afterwards returned to her own house.

The phrase "remained with her," in the old version, is not in the usual form of Chinese writing.

57. Now Elizabeth's parturition time was completed, and she bare a son.

57. Elizabeth's pregnancy arriving at the proper month, then she bare a son.

The expression employed in the new version, for the completion of the months of parturition, is more idiomatic than in the old.

58. Her neighbours and relatives, hearing that the Lord had greatly conferred favour on her, then rejoiced together with her.

58. Her relatives and neighbours hearing that the Supreme Lord had kindly condescended to regard her, then rejoiced together with her.

The Chinese never put neighbours before relatives.

"Greatly conferred favour on her" is awkwardly expressed in Chinese; it would be better to say, "conferred on her great favour."

The expression employed in the new version, about "rejoicing with her," is familiar to the Chinese, while that used in the old is strange to them.

59. It happened on the eighth day, they came to cut and injure the child, and called him Zacharias, after his father's name.

59. When the child was born eight days, all came to practise the round-cutting ceremony, and then borrowing the father's name, designated the son Zacharias.

The word translated "it happened," means "to meet," and is never employed by the Chinese in the sense intended in the old version.

It does not appear by the expression "the eighth day," in the old version, what precise time is intended; it has, therefore, been thought necessary in the new, to state the event from which the period in question is dated.

The term employed for "circumcising" in the old version, is peculiarly unfortunate. It may be the term used by the Mahomedans and Catholics in China to designate that rite; but no Chinese unconnected with those religions would understand it. An indifferent reader would certainly construe them as they are rendered above. It has been thought necessary, therefore, to denominate circumcision, "the round-cutting ceremony."

"After the name of his father" should precede the account of their designating the child.

60. But his mother cried out, saying, Not so: but call him John.

60. The mother said, It may not be, but name him John.

The Chinese prefer the simple method of "this or that one said," without adding the word answered; unless it be from an inferior to a superior.

The word rendered "him" in the old version is never used for the personal pronoun after a verb; as it stands, it would mean "his," and "name" should be added to make the sense complete.

61. They addressed her saying, Your relatives altogether are not called by this name.

61. They said, Amongst your near relatives none are designated by this name.

See the remark at the beginning of the preceding verse.

62. Then by nodding [and] pointing, they asked his father, what name he would call him.

62. Then they beckoned to his father, asking by what name he should be designated.

63. He called for a writing tablet, and wrote upon it, saying, His name is John; then all marvelled.

63. The father requested a writing tablet, and wrote, saying, he should be named John; [then they] all marvelled.

The pronoun is here indefinite, and the noun should be repeated.

The term used for a writing tablet is more suitable in the new than in the old version.

64. Then his mouth was opened, and his tongue was loosed, and he spake, praising God.

64. Immediately [his] mouth was opened, and [his] tongue was loosed, and [he] praised the Supreme Ruler.

The use of the pronouns in the old version is here unnecessary.

The word "spake" is included in the term "praised," and is also redundant.

65. And all the neighbours were afraid, and this affair was reported in the hill country of Judea.

65. All the neighbours were afraid, and this affair was heard of and reported throughout all the hill country of Judea.

The word "all" before "hill country" is not expressed in the old version.

66. All who heard these things, laid them up in their hearts, mutually exclaiming, What shall this child become? and the Lord's hand was with him.

66. All who heard it, engraved it in their minds, saying, What shall this child become at some future day? and the Supreme Lord preserved and sustained him.

"Engraved on the mind" is a very familiar expression with the Chinese.

There is no need of the word "mutually" here.

In the old version, the exclamation of the people seems to run into the account given by the Evangelist.

"The hand of the Lord was with him," is a Hebraism; which, when literally rendered, is unintelligible in Chinese.

67. And his father Zacharias became full of the Holy Ghost, and spake of future things; saying,

67. The father, Zacharias, moved by the Holy Spirit, chaunted; saying,

The particle "and" is unnecessary here.

"Filled with the Holy Ghost," is an unsuitable expression in Chinese.

The term used in the old version for "prophesied," would not be understood by the Chinese; and as what follows is a song, a term has been used in the new version which intimates both chaunting and foretelling.

68. Speak happiness of the Lord, Israel's God, for he hath visited and redeemed his people.

68. The Supreme Lord, he whom the people of Israel honour as their Supreme Ruler, hath condescended to regard and deliver his people, therefore he ought to be praised.

The words used for "blessed," in the old version, are very unhappily chosen; the sense is "praised," and the phrase should be introduced at the end of the sentence.

"Israel's God," in the old version, means literally "the spirit of Israel;" and would be understood by the Chinese as referring to the soul of a man, of the name of Israel. As the natives do not speak of the Deity being in their possession, it is necessary to say, "the God whom Israel honours."

69. And hath raised a horn of salvation for us in his servant David's house. 69. He hath raised up a saving Lord to help us, from his servant David's family.

"A horn of salvation" is a Hebraism, and if rendered literally would be unintelligible to the Chinese.

"For us," means "on our behalf," or "for our help."

The word used for "servant" in the old version, means "a menial;" but that employed in the new means rather a minister, and is applied to a minister of the crown.

70. As by the holy prophet's mouth, he spoke in ages and generations. 70. As from high antiquity holy men received the Lord's commands to speak.

The term used for "a prophet," in the old version, is not familiar to the Chinese; at any rate, a particle denoting "person" should be attached to it.

"Spake by the mouth," as it stands in the old version, is unidiomatic.

The phrase, "ages and generations," in the old version, refers to future rather than past time.

71. That we should obtain salvation from our enemies, and from the hand of all who hate us. 71. That he would save us from the hands of our enemies and adversaries.

The beginning of this verse, in the old version, might be rendered, "By us shall obtain salvation in our enemies;" and to a Chinese would be very obscure. The active, rather than the passive form, is more congenial to the Chinese style of writing, and more intelligible to them.

"Those who hate us," means "our adversaries," and is thus rendered in the new version to suit the word "enemies" immediately preceding.

72. To perform his mercy to our forefathers, and to remember his holy covenant. 72. He pitied and compassionated our forefathers, and remembered the holy covenant.

The phrase, "to perform mercy," is very uncouth in Chinese, and is more simply expressed by them, "to pity and compassionate."

The character "to," before "forefathers," in the old version, means rather "in."

73. That is, the oath which he uttered to our forefather Abraham. 73. To our forefather Abraham he uttered the indissoluble oath.

The person to whom the oath is addressed should precede the oath.

74. That he would grant us to obtain salvation from the hand of our enemies. 74. That he would save us from our enemies.

"To grant unto us deliverance," simply means, "to deliver us." As it stands in the old version it is quite unidiomatic; and the particle rendered "from," means rather "in."

75. Thus we can without fear serve him, with holy and righteous feelings in his presence, all the days of our life. 75. That with peaceful minds we might serve him; all our lives depending on the Supreme Lord, and with pious minds practising righteousness.

"To serve him without fear," would be better expressed positively than

negatively in Chinese; it is therefore rendered "with peaceful minds" in the new version.

The order of the latter part of this verse should be entirely reversed; the time and manner being allowed to have precedence of the act alluded to.

The words, "in his presence," come in very awkwardly in the old version, and the use of the pronoun here is very indefinite. The individual alluded to should therefore be mentioned, and the relation in which we stand to him hinted at.

76. And thou child shalt be called the prophet of the Highest; for thou shalt precede the Lord's face, to prepare his way.

76. Lo! this my child shall be called the prophet of the Highest, to be the forerunner of the Supreme Lord, and to make ready his way.

The address to the child, in the old version, is by no means conformable to Chinese idiom, and would not be understood by them in the sense intended.

The term, "the Highest," in the old version, without the addition of a particle, indicating "person," would be unintelligible to the Chinese.

The word translated, "to precede," in the old version, means simply "before," and is seldom used as a verb. By "going before the Lord," the Chinese would understand "a former prince," and would suppose that the ancient kings were here spoken of.

77. To make known saving things to his people in their sins' forgiveness.

77. To announce to his people that they may obtain salvation and forgiveness of sins.

The characters rendered "to make known," in the old version, are never found in that combination in Chinese writing.

The words rendered "saving things," mean rather "a saviour."

"Their sins' forgiveness," in the old version, is unidiomatic.

78. From our God's kind compassion causing the day's-spring from on high to visit us.

78. Relying on the Supreme Ruler's compassion towards us, causing the day's-spring to open its brightness.

The Chinese do not understand the personification of inanimate objects; instead of saying, "the day's-spring visited us;" they would say, "it enlightened us."

79. To enlighten those who dwell in darkness and death's concealment, to lead our feet into the way of peace.

79. To enlighten those in the dark and sombre region, and to lead us constantly in the way of peace.

The "sombre region," is a metaphorical expression for "the state of the dead." To "lead the feet," is an awkward expression in Chinese.

80. And the child grew, gaining strength in mind, and was in the desert till the day when he appeared to Israel.

80. After this John grew in person, and was invigorated in mind, dwelling in the deserts until the day when he appeared to the people of Israel.

It will be more intelligible here to repeat the name of the child, otherwise the Chinese reader will imagine the 80th verse to be a part of Zachariah's song.

THE EPISTLE TO THE COLOSSIANS.

*Old Version.**New Version.*

CHAP. I.

CHAP. I.

1. Paul, having received the Divine will to be Jesus Christ's sent disciple, and our brother Timothy.

1. Having received the Supreme Ruler's will to be Jesus Christ's holy messenger, Paul, and brother Timothy.

The description and title of an individual should precede his name, hence Paul should be placed at the bottom of the sentence.

"Sent disciple" is a coined word in Chinese, to which they would not attach a proper meaning; but "holy messenger" conveys a definite and dignified idea.

2. To all in Colosse, holy [and] faithful brethren in Jesus Christ; may you obtain grace [and] peace from God our Father, [and] from [our] Lord Jesus Christ.

2. Informing all the holy [and] faithful brethren [who] believe in Christ at Colosse, may you enjoy our Father the Supreme Ruler, and our Lord Jesus Christ's grace and peace.

The word "informing," or "communicating information," is usually employed in epistolary correspondence; but the particle "to," is never met with as attached to an address in Chinese letter-writing.

"In Christ" would be unintelligible to the Chinese, but "believing in Christ" would be understood by them.

The source whence the blessings are to be derived must precede the mention of the blessings themselves; hence God and Christ should come before grace and peace.

The description of an individual should precede the name; thus the Chinese would say "our Father God," and not "God our Father."

3. I thank God, and the Father of our Lord Jesus Christ; and constantly pray for you.

3. When I pray and supplicate for you, I give thanks to the Supreme Ruler, the Father of our Lord Jesus Christ.

The Apostle's giving of thanks formed part of his prayer, and refers to what is stated in the following verse. His praying should therefore be mentioned first, and his thanksgiving brought in to introduce what follows.

4. Because I have heard of your faith towards Jesus Christ, and your love towards all saints.

4. Because I have heard that you believe in Jesus Christ, and love all holy disciples.

"Faith" and "love" had better be introduced in the form of verbs than substantives here, as being the more simple and idiomatic method. The use of the preposition "towards" in the old version is quite barbarous in the estimation of the Chinese.

The term used for "saints" in the old version means literally "holy;" and without some additional character will not be understood.

5. For the hope laid up to wait for you in heaven, which you before heard of in the Gospel's true word.

5. And expecting the happiness which is about to be conferred on you in heaven, according to what you formerly heard in the true doctrine of the Gospel.

The word rendered "laid up," in the old version, may also mean "let go;" and the whole construction of this sentence is dark and unintelligible.

The Chinese do not use the word "hope" as a substantive, but as a verb.

The term used for "word" in the old version is weak and inexpressive.

6. Now the Gospel is come to you, as in all the world; and in every place extensive reformation widely spreads, as amongst you, since the day when you heard the word, and truly knew God's grace.

6. This Gospel is communicated to you, and is extensively spread all the world over; since the day when you heard the word, and truly knew the Supreme Ruler's grace, you also became affected and reformed.

The word rendered "as," in the old version, is in both instances awkwardly introduced.

The Gospel's coming amongst the people should precede the account of the fruit produced by it.

For "the word" a term is employed in the new version which signifies at the same time *word* and *doctrine*. That employed in the old, by no means conveys the sense which we attach to the phrase "the word."

7. That is, as you have learned of Epaphras, our extremely beloved fellow servant and companion, and for you a faithful disciple of Christ.

7. He who communicated this doctrine to you is our beloved companion and Christ's faithful servant Epaphras.

Instead of the passive form, as in the old version, the communication of the Gospel should assume the active form, and then it would be more intelligible to the Chinese. Thus instead of "learned of Epaphras," it would be better to say, "Epaphras taught."

The description of Epaphras should precede his name.

There is no need of the superlative degree before "beloved."

Epaphras would be seen to be Christ's servant on behalf of the Colossians, when it is said that he communicated the Gospel to them, without the addition of "for you," which is an awkward expression in Chinese.

8. He also informed us of your love in the Holy Spirit.

8. This man also made us acquainted with the sincere love of your minds.

Relatives are awkward things in Chinese; it is better, therefore, to repeat the antecedent.

The construction of the old version, in this verse, is contrary to the idiom of the Chinese language.

The word "spirit" in this verse is by some thought to refer to the spirits of believers. At any rate the word "holy" in the old version is redundant.

9. Therefore we, from the day we heard it, pray for you without ceasing; and ask of God to cause you to be full of wisdom, and spiritual understanding, in order to obtain the knowledge of his will.

9. Therefore we, from the day we heard it, pray for you without ceasing, desiring that you may obtain wisdom and spiritual understanding, that you may know the Supreme Ruler's holy will.

"Ask of God," would be fully expressed, by "desiring" in prayer.

The word "cause" in the old version is unnecessary.

"To be full of wisdom," is an uncouth expression in Chinese; besides which the character rendered "of" means literally "in."

"To obtain the knowledge" would be more simply expressed by "to know."

The pronoun "his," before "will," in the old version, is not sufficiently definite: the Chinese reader might refer it to Epaphras; it is therefore necessary to say, "the will of God."

10. To cause you to walk worthy of the Lord, altogether pleasing him, producing the fruit of every good work, and advancing in the knowledge of God.

10. And may practise that which is suitable, entirely pleasing the Lord, constantly producing good fruits, and increasingly knowing the Supreme Ruler.

"Walking worthy of the Lord," if literally rendered, would not be understood; "practising that which is suitable," would be more according to the idiom of the language, while the word "Lord" would come in better, in the next member of the sentence, instead of the possessive pronoun.

"Advancing in the knowledge of God," is a mode of expression quite foreign to the genius of the Chinese language. The construction in the old version would also intimate that God became better acquainted with them, than they with him.

11. Confirmed and strengthened in all virtue, according to his glorious power; altogether practising patience, and long-suffering with joy.

11. Moreover, desiring that you, according to the Lord's glorious power, may increase in strength and energy, and rejoicingly persevere in patient endurance.

As this is a part of the apostle's wish for them, the expression intimating that desire should be repeated in this verse.

The means by which a thing is effected should precede the mention of its accomplishment, hence "the Lord's glorious power" should come before the "strengthening" of his people.

The pronoun "his," before "power," is too indefinite, and the noun should be repeated.

The Chinese do not speak of "practising," but of "persevering" in patience.

12. Giving thanks to God, the Father, who hath granted us to be worthy of the communication of the inheritance of the saints in light.

12. We are constantly sensible of the Father's kindness, in conferring upon us the ability to enjoy a portion of the holy disciples' bright inheritance.

The word employed for "God the Father," in the old version, is the same with that used for "spiritual father," or *priest*, by the Roman Catholics.

"To be worthy of the communication," in the old version, is wholly unidiomatic; the being "able to enjoy a portion," is more according to Chinese style,

"In light," comes in awkwardly at the end of the verse in the old version; it had better be added as a quality to the inheritance; the character for "bright" and "light" being the same in Chinese.

13. Who hath delivered us from the power of darkness, and removed us into his dear Son's kingdom.

13. He also hath saved us from the influence of darkness, and removed us into his dear Son's kingdom.

The word used for "power," in the old version, means simply "to be able," and is not used as a substantive, unless some other word be annexed.

The word rendered "into," in the old version, means simply, "in;" but the term employed in the new, signifies *to enter*, and corresponds with the word translated "from" above, which literally means, "to come out of."

14. We, on account of him, have redemption's price, by his blood, obtaining the forgiveness of sins.

14. Depending on his shed blood, we obtain redemption from sin, and receive the forgiveness of transgressions.

The Chinese would find considerable difficulty in understanding this verse, as it stands in the old version. "On account of him," and "by his blood," should be put together, in order to make tolerable sense of the passage in Chinese.

The words, for "obtaining the forgiveness of sins," in the old version, might easily be mistaken by the Chinese for "committing sins," &c. The form of expression, however, adopted in the new version, could scarcely be misunderstood.

15. He is the image of the incorporeal God, born before all created things.

12. He is the image of the invisible Supreme; of all things the first-born.

The character standing for "he," in the old version, is used more for the possessive than the personal pronoun.

"Born before," in the old version, would hardly be understood by the Chinese.

16. For all that is visible in heaven above and earth beneath, universally

16. For material and immaterial things in heaven and earth are made

receives its formation from him ; that is, all thrones, all dominions, all authorities, and all powers ; all [are] by him and for him.

by the Supreme Ruler's Son ; even thrones, dominions, authorities, and powers, all are formed by his Son, and exist for his glory.

The word "visible" is expressed in the old version, but not "invisible."

The use of the pronoun "him" in the old version is very indefinite ; "God's Son" being removed three verses off, and the Chinese pronoun exhibiting no distinction of number, case, and gender, it is difficult for the native reader to ascertain by whom all these things were created, unless the noun be repeated.

The word for "thrones," in the old version, signifies literally "seats ;" but that employed in the new could not be misunderstood.

The phrase "by him and for him" is very dark in the old version, and a native reader, ignorant of what was meant, would certainly misunderstand it ; the two expressions are divided into two sentences in the new version, and "for him" is rendered "for his glory," in order to make the sense more definite and distinct.

17. And he [is] before all, and all that exists relies on him for preservation.

17. And the Supreme Ruler's Son is before all things, and all things depend on him for their maintenance.

The nakedness of the style in the old version renders it extremely indefinite in this verse. It is impossible for the native reader to tell *who* is before, and what he precedes.

18. And he is the head of the Church's body ; he is the beginning, the first-born from the dead, in order that he might be of all orders the senior.

18. He is the head of the holy assembly's entire body, the first in priority in rising from the dead ; thus in all things he is pre-eminent.

¶ The word rendered "is" in the old version, means rather "to do" than "to be." "The Church's body," as it stands in the old version, would not be understood : both words must be qualified by additional expressions.

19. For the Father desired that all fulness should dwell in him.

19. For that all virtue should be complete in his Son, is just agreeable to the Heavenly Father's will.

The style in the old version is too naked and undefined in this verse ; the natives would not be able to perceive what father was meant ; the adjective "full" is never used as a substantive ; and to talk of "fulness dwelling" in any one, is wholly unidiomatic in Chinese. The two members of the sentence, also, should be transposed.

20. And by him again to harmonize all things to himself ; that is, by the blood of his cross to make peace in heaven above, and earth beneath.

20. Moreover, the Supreme Ruler's Son shed his blood upon the cross, that he might reconcile and harmonize, gathering all things to himself, whether things in heaven above, or in earth beneath, that all might revert to him.

"By him" is exceedingly indefinite in the old version, and the noun should be repeated. "The blood of his cross" would be unintelligible to the Chinese, as they cannot conceive of there being any blood in a cross ; but "God's Son shedding his blood upon the cross," would be perfectly and easily intelligible.

The word rendered "make peace," in the old version, means literally "even," and would not be understood in the sense intended, unless a causal word were annexed.

21. And you were once separated, being enemies in your bosoms, following wicked works.

21. And you were formerly far separated, on account of the enmity harboured in your minds, whilst you followed wicked works.

“Being enemies in your bosoms” is awkwardly expressed in the old version; the Chinese would rather speak of “harbouring enmity in the mind.”

22. Now again harmonized by the death of his fleshly body, to make you become holy, pure, and without blame in his presence.

22. Now depending on his fleshly body and sacrificed life, he hath again reconciled, purified, and cleansed you, fixing you without reproof or blame in his presence.

According to the Chinese style of writing, the means should precede the end; hence “the body of his flesh” should come before “reconciled.”

“To make you become holy” is an awkward expression in Chinese.

23. But it is necessary that you stop in the faith, not moved away, but be confirmed in the hope of the Gospel which you have heard; which Gospel has been proclaimed in all the world, to all created things; and I, Paul, am its minister.

23. But you should constantly believe, settling the foundation, and firmly established, not giving up the hope of the Gospel which you have heard; for this doctrine has been communicated to all men under heaven; and I, Paul, also am its minister.

The word rendered “faith,” in the old version, is not used as an abstract noun by the Chinese: hence “stop in the faith” would not be understood by them; while “constantly believe” would be easily intelligible.

“Confirmed in hope” is not a usual mode of expression with them, but “not giving up a hope” is truly idiomatic.

The phrase “to every creature,” in the old version, would lead the native reader to conclude that inanimate things and irrational animals were meant, to which the Gospel could not be preached.

24. I now rejoice for those sufferings which I endured for you; and I make up that which was deficient in Christ’s sufferings, by my flesh, for his body, that is, for the Church.

24. I gladly endure sufferings for you, because in my body is made up that which was deficient in Christ’s sufferings, for the benefit of his body, that is, the holy assembly.

“By my flesh” should precede “make up,” &c., on the principle that the instrument should be put before the action. The word “flesh,” being an awkward term in Chinese, had better be rendered “body.”

“For the Church,” reads awkwardly in Chinese, the word “benefit” should therefore be added.

25. Now I am made its minister, according to God’s arrangement; and he hath conferred [this] on me, to extend to you, in order to perfect God’s word.

25. And I, in obedience to the Supreme Ruler’s command, became the holy assembly’s minister, that I may teach you, and fully hand down the Supreme Ruler’s doctrine.

The authority under which the Apostle acted should precede the account of his appointment.

“Its minister” is too indefinite, in the old version; the noun should, therefore, be repeated.

The latter part of this verse is very awkwardly expressed in the old version;—the word rendered “to extend to,” is forced into that construction in the translation above given, in order to make tolerable sense of the passage.

“The word of God,” in the old version, is very weak and inexpressive.

26. That deep mystery, which hath been hid from past ages and past generations, and now is clearly manifested among the saints.

26. This is the deep mystery, which, from the opening of successive generations, has been hidden, but is now clearly revealed to all holy disciples.

The word rendered "from," in the old version, means, literally, "in."
The term "saints," in the old version, has a very strange appearance in Chinese.

27. For God, desiring to make them know this deep mystery's full richness and glorious splendour amongst foreign people; Christ in you the hope of glory.

27. For the will of the Supreme was to reveal to his holy disciples this mystery's splendid glory amongst foreign tribes; that is, Christ in your hearts, enabling you to look for glory.

The word "then," in the old version, is not sufficiently definite; hence the noun should be repeated.

"That is," before "Christ," is wanting in the old version.

"In you," would not be understood by the Chinese; but "in your hearts," would be intelligible.

The Chinese seldom use the word "hope" as an abstract noun; still less would they think of calling Christ *a hope*. "The hope of glory," therefore, had better be rendered, "enabling you to hope for glory."

28. We preach him, and exhort all men, and instruct all men, in every [sort of] wisdom, desiring to perfect all men in Jesus Christ.

28. We, using all wisdom, hand down his name, exhorting and teaching every man, desiring to perfect every man in Jesus Christ's religion.

"Him" is not sufficiently definite in the old version.

The mode in which the Apostle taught his hearers, should precede the account of his instruction.

The repetition of "all men," in the old version, is inelegant.

"Perfect in Christ," would not be intelligible; but if the word "religion" were added, it would be easily understood.

29. On this account I labour, striving according to his working, even that power which worketh in me.

29. On this account I strive and labour, according to the Lord's power and great influence, that worketh in my mind.

The word used for "striving," in the old version, means rather to *fight* than to *strive*.

The pronoun "his," is indefinite in the old version, and the noun needs to be supplied.

SPECIMEN

OF A

LITERAL AND FREE TRANSLATION OF THE FIRST SECTION OF THE "FOUR BOOKS,"

INTENDED TO ILLUSTRATE THE PECULIARITIES OF A CHINESE STYLE.

Literal Translation.

1. Confucius said, Learn, and constantly practise it; not also pleasing, eh?

2. Have friend from distant region come; not also pleasing, eh?

Free Translation.

1. Confucius said, To learn and constantly to practise one's self in what we learn, is not this delightful?

2. When a friend comes from a distant part [to listen to our instructions], is it not delightful?

3. Man not know, and not displeased, not also prince son, eh?

4. Yew-tsze said, He do man, filial, fraternal, and love disobey upper people, few: not love disobey upper, and love make confusion people, not yet them have.

5. Prince son attend root; root set up and virtue flourish;—filial fraternal things, they practise benevolence its root?

6. Confucius said, Artful word, good colour, seldom benevolence.

7. Tsang-tsze said, I day three examine my body; for men plan, and not faithful, eh? with friend associate, and not sincere, eh? communicate, not practise, eh?

8. Confucius said, Lead thousand chariots its country, respect business and sincere; economy use, and love men; employ people at time.

9. Confucius said, Younger brother, son, enter, then filial; go out, then fraternal; careful and sincere; pervading love all; and intimate, benevolent; practice have superfluous strength; then employ learn literature.

10. Tsze-hëa said, Clever clever, change colour; serve father mother, can exhaust his strength; serve prince can give up his body; with friends associate, speak and have sincere; although say, not yet learn; I must call him learned.

11. Confucius said, Prince son not heavy, then not dignified; learn, then not steady.

12. Lord fidelity, sincerity.

13. No friend not like self.

14. Fault, then not fear change.

15. Tsäng-tsze said, Careful end, pursue distant; people virtue revert thick.

16. Tsze-king asked of Tsze-kung, saying, Master arrive at this country, must hear its government; seek it, eh? or give him, eh?

3. When men do not know our reputation, still not to be displeased, is not this displaying a princely mind?

4. Yew-tsze said, There are few instances of filial and fraternal persons who are given to disobey their superiors; and no instances of aversion to disobey superiors, connected with a love of disturbance.

5. A princely character attends to the main thing; when the main thing is established, virtue flourishes; and are not filial piety and fraternal affection the main points in the practice of benevolence?

6. Confucius said, Specious words and a smooth countenance are seldom connected with benevolence.

7. Tsang-tsze said, I daily examine myself in three particulars; in contriving for others, am I unfaithful? in associating with friends, am I insincere? in receiving the communications of a master, do I neglect to practise myself in them?

8. The ruler of a country capable of producing a thousand chariots should be respectful in the management of business, and sincere; economical in expenditure, and affectionate to men in general; moreover, he should employ the people at the proper seasons.

9. Confucius said, Young people, at home, should be filial, and abroad fraternal; careful and sincere; generally loving all mankind, but intimate with the benevolent: having practised this, if they have any superfluous energies, let them employ them in the pursuit of learning.

10. Tsze-hëa said, When a man can suitably esteem clever men, and reform his love of women; when he can exhaust his energies in the service of his parents, and jeopardize his life in the service of his prince; and when in associating with his friends he can speak with sincerity,—although any should say he has not yet studied, I must call him a learned man.

11. Confucius said, When the princely character is not sedate, he will lose his dignity, and his literary acquirements will be unsteady.

12. Let him lay stress on fidelity and sincerity.

13. Let him not maintain friendship with a man who is inferior to himself.

14. When in fault, let him not dread to reform.

15. Tsäng-tsze said, When a ruler is careful about the funeral obsequies of his parents, and extends his regards towards his distant ancestors, the people's virtue will become solid.

16. Tsze-king asked Tsze-kung, saying, When our master arrives at any particular state, he is sure to become acquainted with its government; does he seek the information, or is it afforded him?

17. Tsze-kung said, Master gentle, honest, respectful, sparing, yielding, to obtain it: master his seek it, he different from men their seeking it, eh?

18. Confucius said, Father present, behold his disposition; father not, behold his conduct; three years not change from father his way, can call filial.

19. Yew-tsze said, Ceremony its use; harmony is noble;—former kings their way, this was beautiful; small great from this.

20. Have that which not do; know harmony and harmony, not by propriety regulate it, also not can do.

21. Yew-tsze said, Engagements near to righteousness, words can repeat; respect near to propriety, distant shame disgrace; comply not lose its nearness, also can master.

22. Confucius said, Prince son eat not seek satiety; dwell not seek ease; diligent in business, and careful in words, approach have virtue, and correct, can call love learning.

23. Tsze-kung said, Poor and not flatter, rich and not proud, how this?

24. Confucius said, Can; not like poor and delighted; rich and love propriety.

25. Tsze-kung said, Ode says, "Like cut, like file, like chisel, like grind;" he this its meaning, eh?

26. Confucius said, Tsze! begin can with talk odes; tell all past, and know come things.

27. Confucius said, Not trouble, men their not self know; trouble not know men.

17. Tsze-kung said, Our master is gentle, honest, respectful, economical, and yielding, in order to obtain it: thus our master perhaps seeks the information in a different way from what other men do?

18. Confucius said, While a father survives, consider a young man's disposition; when a father is no more, inspect his conduct; if for three years he does not swerve from his father's way, he may be considered filial.

19. Yew-tsze said, In the use of ceremony, harmony is important; in the conduct of the ancient kings this was considered beautiful; both small and great affairs depend on this.

20. There are, however, circumstances in which this will not suit; to study harmony and nothing else, without regulating it by propriety, this also will not suit.

21. Yew-tsze said, When engagements are in accordance with equity, promises may be fulfilled; when respect is in accordance with propriety, shame and disgrace are removed to a distance; when those whom we follow are not unworthy of our intimacy, we may also honour them as masters.

22. Confucius said, When the princely character does not seek satiety in food, nor ease in his habitation; when he is diligent in business, and cautious in conversation; and when he approaches the virtuous to correct himself by them, he may be said to love learning.

23. Tsze-kung said, To be poor without flattery, and to be rich without pride, what do you think of this?

24. Confucius said, It may do; but it is not so good as poor and yet happy; rich, and yet studious of propriety.

25. Tsze-kung said, The ode has it "Like cutting and filing; like chiselling and grinding;" is not this your meaning?

26. Confucius said, O Tsze! now we may begin to talk with you of odes; we tell you of the past, and you know the future.

27. Confucius said, Be not concerned that the world does not know you; be rather concerned that you do not know the world.

*Copy of a Letter from the Rev. Messrs. EVANS and DYER to the
Rev. JOSEPH JOWETT.*

DEAR SIR,

MALACCA, April 27th, 1836. (Received Nov. 15th.)

YOUR favour of the 10th October, 1835, to Mr. Dyer, addressed to him at Penang, admits of an answer from him and his colleague jointly, by [his] meeting him at Malacca, to which station he has recently been appointed; where he is associated with Mr. Evans, whose attention has likewise been devoted to the acquisition of the Chinese language. Nothing could be more in accordance with our views, than yours to Mr. Medhurst, of 6th Oct. 1835, a copy of which you enclosed in yours to Mr. Dyer. We had just (the day on which your favour arrived) determined to write to you on the same subject.

Whatever Dr. Morrison's faults as a translator of the Scriptures might have been, sure we are that the charge of want of "fidelity" ought never to have been made by the authors of the "Revision." If ever there existed a translation professing to be faithful, and most unfaithful, it is the new Chinese translation of our brethren on the borders of China. Of course such an assertion as this, made before the Board of the largest and noblest Institution in the world, demands the most indubitable proof; and we could not, we dare not, presume upon such an assertion, unless we possessed the most satisfactory and conclusive evidence of its truth. If we fail in substantiating the assertion, we commit ourselves most seriously. Nevertheless, even in that case, our assertion is the result of the most powerful conviction of its truth. Mr. Medhurst's expression, "relished by the Chinese," is, in our humble opinion, most descriptive of the work; had it been a human author to be translated, we could have supposed this to have been the motto of the work; whereas we trust the motto was, The glory of the Saviour and the good of souls. But we must say, that the original has been most needlessly sacrificed in almost innumerable instances; and we can imagine no other reason, than to make the work "relished."

Perhaps by some it may be thought most improper to state our views thus publicly, without first communicating with the brethren in Canton. We did not wish to have done so; but the very same day your letter arrived, another letter¹ from Serampore arrived, which stated, "We have pledged ourselves to the brethren, Gutzlaff and others, to begin (printing) as soon as he shall send us a revised and approved copy of St. Matthew's Gospel." The Board will see, from the enclosed letter, that we wish to act with great caution. But we feel most imperatively called upon to put in our *вето* before the work is too far advanced to be affected by it.

We are not disposed unduly to take to ourselves the credit of high attainments in the acquisition of the language of China, notwithstanding we have toiled hard at it for many a wearisome year: but in vain, truly in vain, have we studied the language, if we be not competent to judge of the fidelity of a translation into it. Moreover, we see around us men of

(1) We are not quite sure that we do right to quote a private letter upon this subject; but the idea contained in the extract must be considered public.

talent, men of zeal, men of energy, who are bending their attention to the language; and although we should altogether hold our peace, most certainly they will not. But we cannot hold our peace, as long as the Board have any confidence in us, as the guardians (to the extent of our capabilities,) of the fidelity of works published under its auspices, either by ourselves, or in any measure, near or remote, under our cognizance. When the Board dismisses us from this responsibility, then, and not till then, can we remain silent on a subject of such importance.

But we had by no means ventured thus into publicity, had not our brethren been so public in their efforts to print the Revision. An edition of the New Testament is now printing on stone, at Batavia, at whose expense we do not inquire; cutters,² eight in number, have come to Singapore for the express purpose of cutting blocks. (Query, at the expense of the American Bible Society?) Another edition of Matthew, at Serampore; and we ourselves have been requested to cut blocks, at the expense of the British and Foreign Bible Society, with the assurance that the Society will patronize the work; but we do not feel at liberty to do it.

With our brethren, we wish China were full of Bibles, and that soon; but we do not wish to see the present Revision patronized by a Society which proposes to give a simple transcript of the word of God in the various languages of the world. If the Society patronize this, it may patronize a paraphrase; but then, let not the paraphrase be called a translation.

Does the Society patronize the "liberal translation" of Castalio? We will suppose so, though we think not. Then we think Castalio has reached a point of liberalism, beyond which the Society's patronage cannot extend. And yet we must acknowledge, that we might have been tempted to have assisted the work, had the Revision gone no farther than Castalio; and yet we would not allow ourselves Castalio's liberties, had we to do the same work. If the *socii impatiens* of this author for the Hebrew קָנָה be objected to, what shall be said to the [expression used in the brethren's Revision for *εἰσέτε ποιούνται*, Luke v. 33. Moreover, it seems scarcely credible, that this same phraseology is used most inappropriately for *γράφεται*, Matth. [Luke] x. 26. If there be little congruity between these two expressions in the Greek, there is, we think, less propriety in confounding them by one expression in the Chinese.

We will not more than allude to the *speed* with which the work is done: we will rather suppose that there are some gigantic minds who can do much in a little time; and yet from our own experience in the same work, we should suppose that the work must needs require more time than has been allotted to it.

We may, perhaps, have been somewhat warm, but our warmth is the result of the most careful investigation; we wish the subject to be inquired into; but we do hope that the Board will put the subject for inquiry into the hands of those who heartily approve of the fundamental rules of the Society. Some allowance must be made for the unique character of the Chinese language as it respects idiom; but we do not hesitate to assert, that there is no known language (as far as our information goes,) capable of expressing every shade of idea with more precision than the language of the Celestial Empire.

We beg now to refer you to the enclosed letter to the brethren in Canton, for our views upon the subject, as stated to them. As they set out from the first with lax principles of translation, and they carry these

(2) Eight, at least, we believe.

with them all through the work, it was not necessary for us to do more than in a general way to object to those principles, which characterize every page. But in stating the matter for the information of the Board, it is necessary to be more particular in showing wherein the laxity of the canons of translation adopted by our brethren consists.

In Luke iv. 25, we read thus; *Ἐπ' ἀληθείας δὲ λέγω ὑμῖν*; for this we have nothing in the revision but the word "anciently." In verse 23, the rendering is thus; "Surely among you, you have this proverb;" where nothing corresponds to *ἐρεῖτέ μοι*. Again, in Luke vi. 37, the Revision reads, "Do not judge men, and men will not judge you; do not condemn men, and men will not condemn you;" this we consider to be *limiting* the interpretation, by the introduction of the word "men." It is not enough to say *ἄνθρωποι* is the nominative case to the verb *δῶσουσιν* in the 38th verse, and may be properly understood in the 37th; we conceive it an undue limitation of the language of the Spirit.

For *διάβολος*, in Luke viii. 12, the Revision reads a "spirit," when the same word in many places is properly rendered by a phrase which signifies *THE* being denoted by *διάβολος*; and no good reason, we think, can be assigned why the proper phrase should not be used. The passage reads, for *εἶτα ἔρχεται ὁ διάβολος*, "unhappily a spirit came."

In Luke ix. 45, we read *οἱ δὲ ἠγνόουν τὸ ῥῆμα τούτου, καὶ ἦν παρακεκαλυμμένον ἀπ' αὐτῶν, ἵνα μὴ αἰσθωνταὶ αὐτό· καὶ ἐφοβούντο ἐρωτῆσαι αὐτὸν περὶ τοῦ ῥήματος τούτου*. The Revision thus translates it: "But this saying was dark or abstruse, (difficult of comprehension;) the disciples understood it not, and they dared not ask." Our humble opinion is, that there is something in the word *παρακεκαλυμμένον* which the translator ought to be most careful to express.

But without needlessly multiplying instances, we will only quote one more place, which we think is a fair specimen of a multitude of passages. Mark i. 1, reads thus in the Revision: "The beginning of the Gospel of Jesus Christ the Son of God *is as on the left*." ³ Or perhaps it might be more properly rendered, "God's Son, Jesus Christ, began to publish the Gospel, *as on the left*."

Now we are not disposed to attach an undue importance to these observations; the matters of more immediate importance we have referred to in our letter to the brethren; but we beg to deduce, from the above remarks, the following conclusions:—

First, That we cannot give our sanction to the Revision as it now stands.

Secondly, That in our opinion it ought not to be patronized by the British or American Bible Societies, until it has been most carefully examined by some who approve of the Society's fundamental rules.

Thirdly, That the haste with which the present Revision has been executed, but little resembles the care of Morrison and Milne, and the Serampore brethren, in the same work, unless any would pretend to something beyond the gigantic mind of a Carey.

Finally, It will be expected that we say something of the necessity for a revision of the Chinese Scriptures. We are of opinion that it is necessary; we are quite sure that something ought to be done for the illiterate emigrants to the Archipelago; and we are strongly of opinion that the late worthy Dr. Morrison's glorious effort may be vastly improved upon, for the benefit of China Proper. But let it be done by the most careful men; let it be done in the most deliberate manner; and if the Societies

(3) This is the way in which some Chinese authors would refer the reader to what follows or precedes "on the right"—"on the left;" others would say simply, "thus."

are expected to patronize it, let it be done in accordance with the Society's rules.

We are far, very far, from approving of Arius Montanus; such a mode of translation as his, would be diverging as much to the one side as the Revision does to the other, and it would be as far from the Society's rules. We admit most fully the unique nature of the Chinese language; we perfectly approve of the most idiomatical renderings; we plead for no idiotisms, no barbarisms; we allow of the supplying of ellipses, or the omission of pleonasm, if necessary; only let the Revisor take care that they be necessary: but we disapprove *in toto* of paraphrase, interpretation, and needless ornament, with which, we again assert, the Revision abounds.

We fear we have trespassed both upon your time and patience; but we felt it to be our duty to acquit ourselves of the charge of indifference to the interests of the Society, and also of our responsibility to the Churches. Considering the awful consequences of hindering so holy and good a work as the revision of the Scriptures, we have scarcely dared to speak our minds thus freely, but that we expect Mr. Medhurst himself will be in England when this arrives, from whom the Board may obtain an answer to our statement; and if such answer be satisfactory, the Board can proceed as it judges proper: but we fear the conviction of our own minds is so strong, that we can never be reconciled to the Revision as it now stands.

Beseeching Almighty God speedily to arise and have mercy upon benighted China,

We remain, &c.

JOHN EVANS,
SAMUEL DYER.

P.S. We ought to notice that Leang Afa objected to the Revision, "That it was a collection of phrases from different classic authors, thrown together to express the meaning of the Sacred Scriptures." This was entirely spontaneous.

Copy of a Letter to the Rev. CHARLES GUTZLAFF, &c. &c., Canton; enclosed in the preceding.

DEAR BRETHREN,

MALACCA, 25th April, 1836.

We have to acknowledge the receipt of the Four Gospels and the Acts, as revised by yourselves; on which we beg to offer a few remarks, expressive of our opinion as to the manner in which the work has been thus far accomplished.

We admit that the task of translating or revising the Sacred Scriptures, in any language, is by no means an enviable one; but this is most emphatically the case in Chinese, which seems to be a language perfectly unique.

Were the inaccuracies of the Revision only trivial, even though they were numerous, it would be uncourteous to notice them in a case which we allow to be extremely difficult. Were they the omission of certain *pleonasm*s, or the supplying of certain *ellipses*, on the use of which there might exist a difference of opinion only, we would willingly have allowed our brethren at Canton to have retained their opinion, while we claimed the liberty of our own. Nay, further; had you taken certain liberties in revising, for which we could have imagined some justifiable plea, we would still have tried to imagine such a plea, rather than have passed a censure.

We cannot but feel that the Bible Societies of Britain and America place most implicit confidence in the messengers of the Churches, as it respects the translation and circulation of the word of God among the nations. We cannot but feel, that we, being of the number of such messengers, enjoy a measure of the confidence of those Societies; and consequently it becomes our bounden duty to exercise the trust reposed in us with very great caution.

We are sorry to observe, that two most material objections to your Revision intrude themselves upon us in almost every page upon which we open.

First, Much that has been done, has not been done with sufficient care; and,

Secondly, The canons of translation adopted, appear to be extremely lax.

We are far from intending, by these objections, any thing reproachful to our brethren, but we think we are prepared to show that our objections are founded in fact; and although we shall not now undertake to prove any thing beyond these two positions, yet our minds are most deeply impressed with the idea, that our objections are considerably within the bounds of truth.

It is needful to specify particular instances; and we shall proceed to do so, only observing, that had the instances been few in number, we would have done our best to rectify them, and then have proceeded with the printing; but they are so extremely numerous, that we really cannot sanction the printing, without bestowing upon the work the most careful and deliberate attention. We rather regret this, as our local claims are so numerous as to leave but a small portion of time available for this purpose, although we are most deeply sensible of the all-important nature of the work.

In Mark iv. 36, the revised translation reads thus:— [*Chinese.*] “Having dismissed the multitude, they requested Jesus to enter the ship.” The Greek reads, παραλαμβάνουσιν αὐτὸν ὡς ἦν ἐν τῷ πλοίῳ. We are quite at a loss to account for such a rendering; we only attribute it to want of sufficient care. Indeed, the most striking proofs of this intrude themselves upon our attention in nearly every page we read; we say, to want of sufficient care; because we would not for a moment suppose that even those who have presumed to send forth such a Revision as the one now before us, could be ignorant of the original Greek; and yet we cannot but come to the conclusion, that the Revisors must not, *could not*, have consulted the Original at all, or else must have consulted it to very little purpose.

In making our remarks, we have seriously and most carefully consulted the Greek, Syriac, and Arabic; and nowhere do we find such liberties taken with the text as in the Revision.

In Mark vi. 17, we read thus: διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου τοῦ ἀδελφοῦ αὐτοῦ, ὅτι αὐτὴν ἐγάμησεν; this passage is rendered, [*Chinese*] “This woman was originally the wife of Philip, Herod’s younger brother; and Herod SECRETLY HAD INTERCOURSE WITH HER.”

This may be *interpretation*, but it is not *translation*; we do not know a single place in the New Testament, where γαμέω signifies [*Chinese*], so far from it in this passage, it appears to have been a most public and barefaced act, performed, not by stealth, but by arbitrary power.

The phrase, [*Chinese*] (“spiritually fulfilled,” we suppose,) in Matt. ii. 23, we cannot but consider most decidedly objectionable; the canon of

translation which would admit of such a rendering, we conceive to be extremely erroneous, and ought not to have the least sanction from translators of the word of God. In addition to which, we strongly suspect, the idea intended to be conveyed would not be comprehended by the reader. But this latter remark only by the way.

The rendering of *ἐθήσεις ποιῶνται* by [*Chinese*] "to recite prayers," (after the manner of Matt. vi. 7,) in Luke v. 33, is objectionable in the extreme. This, with its fellows, is as the crowding in of heathenish phrases, in order to give the heathen a relish for the book; for what can the heathen possibly understand from such an expression, except "vain repetition!"

But we scarcely know how to speak in measured terms of the expression in Luke i. 22, for *ὀπτασίαν ἑώρακεν*. [*Chinese*.]

This seems to us to be rank heathenism; simply, because it is language in most exact accordance with heathen ideas: and it does most readily convey a false impression, to a mind already imbued with heathenism. That the expression is *capable of being explained*, so as to mean nothing more than *ὀπτασίαν ἑώρακεν*, we will admit; but that the reader would get the Scripture idea, we have the strongest doubt. And even admitting such a mode of expression to be allowable in a language where the people are already Christians, it ought to be most strenuously guarded against in a work intended for the heathen;—add to which, the translation is unfaithful.

That we might not seem to censure at random, we tried the experiment. One man, who was favourable to Christianity, after having examined the context, to ascertain the bearing of the whole passage, said, "The people knew that in the temple he had seen God." [*Chinese*.]

Another, who is a heathen at heart, but an attendant upon Divine worship, (after considerable hesitation, and apparent wish not to reply; supposing that we should be displeased if he said, "he had seen a god,") replied, "he had seen God." A third, a Catholic, said; "If I were reading it I should say, 'He had seen [*Chinese*];' but if a heathen were reading it, he would say he had seen [*Chinese*]." In not one instance, even among those who had a little knowledge, was the interpretation correct: but it would no doubt be grossly incorrect by those who had none.

Luke i. 25, is a fair specimen of hundreds of texts, in which the phraseology of the original has been totally disregarded, so long as the spirit of the original was retained.⁴ This is the most lax of all canons of translation, applied even to a human author; but who will plead for such a canon to be applied to the Scriptures? What, then, is the phraseology of the Holy Spirit of no importance? Is it of no consequence what *words* are used, so long as the *meaning* (according to the finite ideas of the translator) is given? And where was the great impropriety of saying, as Medhurst says in his *Harmony* (although we might have varied this a little), [*Chinese*.]?

With calmness we say it—but if it were practicable to introduce a kind of Italic character into the Chinese, and construct a volume of the Revision, upon the plan of our common Bibles, we think the greater portion of one half would be Italic.

It seems needless to multiply examples, in proof of the two positions stated above; the examples are so very numerous, that they may be found almost in every page.

(4) The Revision reads thus:—"Men heretofore reproached me, because I bare no children; but the Lord hath regarded me, and hath removed away this reproach."

We have forborne to notice a multitude of expressions, which have been selected probably with care, and yet, we think, not most appositely; because it is natural to suppose, that different individuals, looking at the same object, see it diversely; inasmuch as they see it in different lights. Such expressions as these:—

Luke xviii. 12, &c. for “tithe.” [*Chinese*.]

Matthew ii. 23, &c. for “prophet.” [*Chinese*.]

Luke xxiii. 47, &c. for “centurion;” [*Chinese*] if [*Chinese*] in Matt. viii. 5, will do. Expressions of this nature, we feel bound to pass over:—they must necessarily be found in every translation into languages but partially understood by the translators. But passing over these *in toto*; passing over very many ellipses and pleonasm, which we think we might have censured; passing over many (as we think) most undue liberties taken with the Original; allowing the most liberal canons of translation, which any translator may reasonably desire (for beyond a certain point it is not *translation*); making every possible allowance for the unique character of the Chinese language; we cannot but express our very great surprise at the manner in which the work of revision has been effected by our brethren at Canton. We feel ourselves most imperatively called upon to object to the printing of this Revision, in its present state, by the British and Foreign Bible Society. However, for the present, we only state our objections to you: and we shall regret if we are compelled to take any other course. Far, very far, be it from us wilfully to hinder a work which we would do any thing to advance: and we should not have felt ourselves justified in writing thus strongly, but for two circumstances; one, that we understand it has been more than *contemplated*, to cut blocks with all speed for this Revision; and the other, that an edition is already in progress, by means of lithography. This latter circumstance we are willing to overlook, even though the cost should be borne by the British and Foreign Bible Society; because we look upon it as a *pro tempore* measure; but the block-cutting is too much of the nature of stereotype, to allow us to let it advance unobjected to.

We suggest, then, that the block-cutting should be stayed for the present, until something in the way of revision be accomplished, more worthy of the Original. In the mean while let us strike off 20,000 or 30,000 copies from the blocks already cut, (especially as we are authorized by the British and Foreign Bible Society to do so,) to meet the existing demand. These will not lead men astray. The present translation has been the means in the hand of God of doing some good: and we pray that the Lord will still continue to water it with the dews of his Spirit.

We now, dear brethren, leave these few remarks with you; and we hope you will carefully digest them, with that spirit of charity in which they are written. Our duty to God, to whom we must render an account, and our duty to the Christian Churches whom we represent, and to whom we are responsible, imperatively call upon us to act thus conscientiously. Brethren, we will earnestly pray for you; that your zeal may in future be more tempered by prudence; and we trust you may yet be convinced, that sometimes “it is wiser to creep with the tortoise than to run with the hare.”

We are, dear brethren,

Yours faithfully,

JOHN EVANS.
SAMUEL DYER.

A true copy.

P.S. After the above observations were penned, we received information which altered our purpose. You will see that it was our original intention to have kept the matter *private* for the present; but you have acted so very publicly, in promoting the printing of the Revision (for we have it on the best authority that another edition of the Revision of the New Testament is to be commenced at Serampore), that you yourselves have dragged us into publicity; for we now feel it our duty to forward a copy of this letter to the Bible Society, that the Board of that Society may not be ignorant of what it patronizes.

J. E.
S. D.

Remarks of MR. MEDHURST on the Letters of Messrs. EVANS and DYER, contained in a Letter to the Rev. J. JOWETT, &c. &c.

MY DEAR SIR,

HACKNEY, Nov. 19, 1836.

HAVING been obligingly favoured by you with the perusal of the Rev. Messrs. Evans and Dyer's letters, respecting our new version of the Chinese Scriptures, I sit down to write a few lines in reply.

The above letters must appear, to every candid reader, to have been written at a moment of excitement, to breathe an intemperate feeling, and to deal more in generals than in particulars. Of course, general assertions may be met by general assertions, and nothing further be elicited from the discussion, than the conclusion that each of the disputants conceives himself to be in the right, without doing any thing to convince others where the truth lies. I shall therefore pass over these general assertions altogether, merely observing by the way, that had the writers toiled hard, for a few more wearisome years, at the Chinese language, they would hardly have ventured on the following observation: "that there is no known language, capable of expressing every shade of idea with more precision, than the language of the Celestial Empire." But to proceed to particulars:—

In Luke v. 33, for *δέησεις ποιῶνται*, the brethren object to the use of a certain Chinese phrase employed by us. They tell you that it means "to recite classics," and is used by the Buddhists for "reciting prayers," after the manner of Matt. vi. 7. That it means "reciting prayers," is sufficient to bear us out in the use of the term. That it necessarily includes the employment of vain repetitions, will not follow, unless the brethren are prepared to show that the reciting of prayers always involves the employment of vain repetitions. We must remember, likewise, that the passage in question refers to the disciples of John and the *Pharisees*. The brethren tell you further, that it is used for *γέγραπται*, in Matt. x. 26. But this is a mistake; as in Matt. x. 26, *γέγραπται* is not to be found in the Greek text, nor the Chinese phrase in question in our version of that passage. After some consideration and research, however, I found that they intended Luke x. 26; and even there, the Chinese phrase in question is not used for *γέγραπται*, but for *ἀναγιώσκεις*; and as the term, according to their own showing, means to "recite classics," as well as to "recite prayers," there can be little ground for the complaint that we have misapplied the phrase there also.

In Luke iv. 25, the phrase, "I tell you of a truth," has been inadvertently omitted, though the idea is fully expressed in the preceding verse.

In the 23d verse, "You have among you this proverb," might have been more literally rendered, "You will say unto me this proverb," though the sense is nearly the same.

In Luke vi. 37, the word "men" is inserted, because the Chinese would not understand the term "judge," unless some object were introduced, to which the action referred. I profess I cannot see how this limits the interpretation.

In Luke viii. 12, the word "devil" is used for *διάβολος* in the edition of the new version printed at Batavia: how "spirit" crept into the copy sent to Malacca, I know not, except by an error of the transcriber.

In Luke ix. 45, the two members of the sentence, "they understood not this saying, and it was hid from them," have been transposed, in order to put the cause before the effect; hence, we have said, "that saying was dark, (or abstruse, difficult of comprehension,) and the disciples understood it not." The Greek word might have been literally rendered, "hid," but I do not see what fault is to be found with a term which signifies, according to Morrison, "recondite, abstruse, difficult of comprehension."

In Mark i. 1, the Malacca brethren complain that we have used the Chinese phrase, "as on the left" for "thus." They tell you at the same time, that some Chinese authors refer the reader to what precedes or follows, by saying, "as on the right," or "left." What better authority could have been given for the use of the term? They further inform you, that others would simply say "thus;" but they do not seem to know that "thus" in Chinese, always refers to what precedes, and never to what follows. The expression being employed at the beginning of a book, we could not have said simply "thus," but idiomatically, "as on the left."

In Mark iv. 36, they complain that the revisors have not paid sufficient attention to the original Greek; but would they have us convey the idea, that the disciples took up Jesus in their arms, and carried him, just as he was, into the ship? The simple meaning surely must be, that they assisted him into the vessel; and this the Chinese would express, by inviting him to enter the ship.

In Mark vi. 17, the stress of the objection seems to be against the use of the word "secretly," which I confess might have been omitted. The phrase "had intercourse with her" was employed, because the Chinese never apply the word "marry" to incestuous connexions.

In Matt. ii. 23, the brethren object to a phrase which they render "spiritually fulfilled," but which Dr. Morrison, in his Dictionary, renders "efficacious," "followed with the expected result," with reference to any prediction.

In Luke i. 22, they speak in unmeasured terms of the impropriety of using the words "saw a spirit" for "saw a vision." They admit, however, that the expression is capable of being explained so as to mean nothing more than what is implied by the Greek term, but doubt whether the reader would get the Scripture idea. In order to put this to the test, they applied to the persons about them for their views of the passage. As might have been expected, however, those who had been schooled into the use of the word "spirit," for "God," immediately apprehended that God was intended: but an indifferent reader would conceive that a spiritual being was referred to: and, as the Chinese have no word for "vision," I do not see how the idea of the text could have been more distinctly expressed.

In Luke i. 25, the brethren complain that we have disregarded the phraseology of the original, while we have retained its spirit. Perhaps they mean that we have disregarded the arrangement of the original, by putting the reproach first, and stating the removal of it afterwards, according to the rule universally observed by the Chinese, of stating a circumstance or thing, before saying what is done with it. Or perhaps they quarrel with us for giving a definite idea of the nature of the reproach itself: but as the Chinese do not affix the same stigma on barren women which the Hebrews did, it would be difficult for them to understand the allusion, without a qualifying expression.

Thus, in the eleven instances quoted by the brethren, it would appear that they are mistaken in four; with respect to five, a difference of opinion may exist; and in two only are they fully borne out in their objections, and these are inadvertencies.

The remark of Afa in the postscript, I consider rather as a compliment than otherwise; for if our version be a collection of phrases from classic authors, expressing the sense of Scripture, we have the mind of the Spirit expressed in classical, and therefore good, Chinese.

I should not have troubled you with these remarks, but that I thought them necessary to the clearing up of the question; and hoping that when the letters referred to are read, these observations will be appended,

I remain, yours sincerely,

W. H. MEDHURST.

Resolutions, &c. of the British and Foreign Bible Society on the preceding Papers.

British and Foreign Bible Society,
Earl-Street, Blackfriars.

At a Meeting of the Editorial Sub-Committee, held at the Society's House, November 25, 1836, assisted by a Deputation from the Directors of the London Missionary Society,

JOHN RADLEY, Esq. in the Chair.

CHINESE.

Resumed the consideration of the various documents upon this subject, laid before the Sub-Committee at its meeting of the 16th instant.

Read again the Letter of Messrs. Evans and Dyer, dated Malacca, April 27.

Read a Letter from the Rev. W. Medhurst, dated November 19th, commenting upon and replying to the above communication.

The Sub-Committee, with the Gentlemen deputed from the London Missionary Society, then went into an extended discussion on the proposal to print the new Chinese version, which had been undertaken by the Missionaries at Batavia and Canton, when the following

RESOLUTIONS were unanimously agreed to, viz. :—

1. That the principles of translation which appear to have been adopted by the authors of the new Chinese version of the Holy Scriptures, are such as this Sub-Committee feel themselves called upon to discountenance; as tending to substitute human paraphrase for the simple statements of the word of God.

2. That for the present this Sub-Committee recommend the continued use of Dr. Morrison's version.
3. That upon the principle already, in several instances, mutually received and acted upon by the Committee of this Society, on the one hand, and on the other by the Directors of the London Missionary Society, the last-named body be requested to take the necessary steps for procuring such a revision of Dr. Morrison's work as is recommended by Messrs. Evans and Dyer, and appears to have been contemplated by the Doctor himself; with the understanding that, of a version thus revised and duly accredited by them, all the reasonable expenses will be hereafter defrayed by the Committee of this Society.
4. That whatever copies of the new version may appear to have been already printed at the expense of this Society, be withheld from circulation.
5. That a Copy of these Resolutions, when they shall have been confirmed by the General Committee, be forwarded to the Directors of the London Missionary Society, and also to the Missionaries at Canton and Malacca.

Read and confirmed at a meeting of the General Committee, held December 5, 1836.

The Right Honourable LORD BEXLEY, President, in the Chair.

Extracted from the minutes,

JOSEPH JOWETT.

MEMORIAL

ADDRESSED TO THE DIRECTORS OF THE MISSIONARY SOCIETY

ON THE PROJECTED

Revision of the Chinese Scriptures.

THE Committee of the British and Foreign Bible Society have come to a resolution not to patronize the new version of the Chinese Scriptures, on the ground of its tending to substitute human paraphrase⁵ for the simple statements of the word of God; for the present, they recommend the continued use of Dr. Morrison's version; but request the Directors of the London Missionary Society to take the necessary steps for procuring such a revision as is recommended by Messrs. Dyer and Evans, and as appears to have been contemplated by the Doctor himself; engaging hereafter to defray all the reasonable expenses of a version thus revised and duly accredited by them.

It is a matter of no small concern to the writer of this article, to find himself at issue with so many pious and learned persons as the above Committee is composed of. It is important, however, to study moderation in any question on which parties may happen to differ; as ultra views and measures will only widen the breach, and render accommodation the more distant and unlikely.

The question at issue between us is one more of degree than principle, viz. the use of a free rendering, when necessary, in a version of the Sacred Scriptures. The principle is conceded, in a measure, in every translation, and among the rest, in our own authorized version. In places where the English idiom has required a free rendering, our own translators have not scrupled to employ it; where the retaining of mere Hebraisms would have been a source of obscurity, they have been avoided; and where a verbal

(5) The word paraphrase has two meanings attached to it in Walker's Dictionary; viz. "a loose interpretation," and "an explanation in many words." The version alluded to is not at all chargeable with the latter of these meanings, and only with the former in particular instances, where perspicuity required it. When persons hear of a paraphrase of the New Testament, they generally refer to Doddridge's Family Expositor, imagining that the work in question must be something like the paraphrase there exhibited. But it must be remembered that Doddridge's work is characterised by the exact translation of the original (according to his views) being printed in Italics, and by the additional elucidations and explanations being printed in Roman. It is scarcely necessary to state, that the version alluded to is not of the character of Doddridge's work, with the words in Roman attached, but of his translation as it appears in the Italics. There has been in it no interlineation, and no addition of words and phrases, the necessity of which has not been apparent; differing nothing in kind, though it may something in degree, from the additional terms introduced in Italics into our authorized version.

translation would have been unintelligible, one equivalent to it, and which conveyed the sense of the original, has been substituted. The collocation of the words has been determined by what is easy and harmonious in the English language, and not by the order of the words in the original: while metaphors have not been retained, or expressed in plain terms, when necessary. The marginal readings which our translators have adopted, and which the Bible Society has sanctioned, show that the idiom of the Hebrew and Greek tongues has been departed from in numerous instances, and every biblical critic knows that there are really many more departures from the exact reading of the original than those noticed in the margin of our English Bibles. Our translators felt that it would be impossible to convey the sense of the original to an English reader by a literal rendering, and have therefore very frequently adopted different forms of expression. The following are a few of the many specimens of their conduct in this respect:—In Isaiah v. 1, “for a horn, the son of oil,” they have given, “a very fruitful hill.” In Lam. ii. 18, “the daughter of the eye,” they have rendered “the apple of the eye.” In Isaiah xlv. 8, they have very properly put “God” for “rock.” In Psalm xxxvi. 6, “mountains of God” are termed “great mountains.” In Psalm lxxx. 10, “cedars of God are termed “goodly cedars;” in Ex. ix. 28, “voices of God” are called “mighty thunders.” In Jonah iii. 3, “a city great to God” is rendered “an exceeding great city.” And in Acts vii. 20, “fair to God” is termed “exceeding fair.” So also in Luke xxi. 24, “the mouth of the sword” is called “the edge of the sword.” In Rom. vii. 15, “what I do, I know not,” is properly rendered “I allow not.” And what perversion would not that text in I Cor. vii. 39, have been capable of, if literally rendered, “if her husband be asleep, she is at liberty to be married to whom she will?” A number of other instances might be adduced; but these will suffice to prove that our own translators have admitted the principle of departing from the words and phrases of the original Scriptures, though our translators are confessedly strict and exact, sometimes even to an extreme.⁶

To a superficial observer it might seem most natural and faithful to translate word for word, but the smallest acquaintance with different languages will show, that in no two languages does such a correspondence exist as would admit of this being done. Every language is modified and varied in a thousand different ways, and its idioms and phrases could not be literally rendered without conveying either no sense, or a wrong one. Dr. Campbell defines the duties of a translator in the following words:—“The first thing, without doubt, which claims his attention is to give a just representation of the *sense* of the original. This, it must be acknowledged, is the most essential of all. The second thing is, to convey into his version, as much as possible, in consistency with the genius of the language which he writes, the author’s spirit and manner, and the very character of his style. The third and last thing is, to take care that the version have at least so far the quality of an original performance as to appear natural and easy, without applying words improperly, or in a meaning not warranted by use, or combining them in a way which renders the sense obscure and the construction ungrammatical, or even harsh.” Now, the first and last of these rules require, that the translator should endeavour to express the *sense* of the originals in as natural and easy a

(6) What minister can read in public worship the literal version of 1 Sam. xxv. 22, 34; 1 Kings xiv. 10; xvi. 11; xxi. 21; 2 Kings ix. 8? in each of these cases he, very properly, reads “male.” Would the version have been injured if it had retained this word?

manner as possible, so as to give the version the character of an original performance; while the second rule, which requires him to convey the spirit and manner of his author, with the very character of his style, is still qualified with a limitation that it be done in consistency with the genius of the language into which the translation is to be made. Respecting the opposite modes of literal and free translations, Dr. Campbell remarks, "That those are in the worst extreme of the two, who would sacrifice perspicuity and propriety (in other words, the sense itself,) to the mere form of the expression, is not to be doubted. The patrons of the literal method do not admit, that by carrying the point too far, the very exhibition of the style and manner of the author is, with both the other ends of translating, totally annihilated."

Thus, the principle of occasional departures from the exact phraseology of the original, or in other words, of free rendering when necessary, being admitted, the only question is about the *degree* to which it should be carried; and, considering the difference of circumstances under which the English and Chinese versions are or were made, and the total dissimilarity of the two languages, some greater degree of freedom might reasonably be allowed in the one case than in the other.

The English version was made for a people already professing Christianity, the Chinese for one utterly ignorant of the Gospel; in the one case Christianity preceded the Bible, in the other, it is contemplated to make the Bible introduce Christianity. In England, all the predilections of the people were enlisted in favour of the Gospel, so that they were ready to receive it for its own sake, independent of any strange or uncouth expressions it might contain. In China, every feeling is inimical to foreigners, and the people prefer their own idiom and phraseology; so much, that they will not look into a book written in a barbarous or foreign style, and frequently reject the doctrines on account of the dress in which they appear.

Besides having a strong prepossession in favour of Christianity, the people of England had an extensive acquaintance with its history, doctrines, precepts, terms, and allusions: it was no strange thing to them to hear of Pharisees and Sadducees; of passover and pentecost; of tithes and offerings; of circumcision and baptism; of resurrection and judgment. The metaphors and allusions, the phrases and idioms, together with the Hebraisms of the New Testament, were incorporated into the language, and neither startled nor stumbled those who heard or read them. Christianity having been taught and professed for centuries in the land, though perhaps under a darkened and erroneous form, had schooled and trained the people into a general knowledge of its terms, so that however close and literal the translation of the Scriptures might have been made, it would still have been understood by the mass of the people. This, however, is by no means the case in China, where the terms, allusions, metaphors, and idioms, of the Bible are as strange to the people, as the Hebrew and Greek languages are unknown. "Circumcision of the heart," therefore, or "baptism into death," or the "being offered up on the sacrifice and service of one's faith," would sound much more strange in the ears of an inhabitant of China than of England, when the Bible was first translated into the language of their respective countries.

Further, in Great Britain, living teachers and written commentaries were always at hand, to explain what was dark or mysterious to the generality of the people; a class of men were especially set apart for the purpose of

studying and unfolding the Scriptures, and the divine oracles were appealed to as the standard of doctrine and the rule of life by all classes of Christians; in China, it is contemplated to send the Scriptures, or portions of them, in great numbers, into the country, where living teachers cannot go, and where tracts do not always accompany them; at any rate, where treatises explanatory of those particular portions distributed seldom or never fall into the hands of those who receive the Scriptures. The principle of the Bible Society, to circulate the Sacred Volume without note or comment, is indeed an excellent plan for uniting all classes of Christians, and is to be especially applauded, because it puts honour upon the word of God, and makes the Bible plead its own cause. This principle we desire to carry out in our efforts to circulate the Bible through heathen countries—and indeed we must do it, if we would avail ourselves of the funds which the Bible Society has at its disposal; but it remains to be considered, whether in the peculiar circumstances of the Chinese people, prejudiced as they are against foreign idioms; totally ignorant, as they must be, of the allusions, metaphors, and phrases of Scripture; and destitute, as for some time they will remain, of all living teachers and commentaries,—that is, in the interior of the country,—the question is, whether under these circumstances, we ought not to go a little further than we otherwise should have done for an evangelized and privileged country, in making the Scriptures as plain and perspicuous as possible, consistently with fidelity to the originals. We do not mean to make the Bible its own commentary, or introduce those explanations into the text, which we are not allowed to put into the margin; but that we should study to render the Bible in intelligible language, for a people who have so few means of clearing up obscurities.

We know that “no one can say that Jesus is the Lord, but by the Holy Ghost;” and that without the Spirit’s teaching, no man will ever be made wise unto salvation; but while we admit this, and not only admit it but contend for it, it becomes us to use the proper means, and to make every thing as plain as possible to the comprehension of men; looking up to God to work gracious miracles on the heart, without expecting Him to work philological miracles on the understanding. On the whole, we may conclude, that while it is not lawful to dilate and expand the sacred text, in order to make it the more readily intelligible, yet considering the circumstances of the case, a little more attention should be paid to perspicuity in a translation of the Scriptures into Chinese, than into the language of any partially evangelized nation.

Not only do the circumstances of England and China differ, but the languages of the two nations vary materially from each other. The English tongue, compared with the Hebrew and Greek languages, though differing from each other, do not exhibit such a striking and total dissimilarity, as exists between the original languages of Scripture and the Chinese; and the marked difference appears principally in these two things, viz.—1st, *the Hebrew and Greek languages are both alphabetic and polysyllabic tongues, while the Chinese is hieroglyphic and monosyllabic; and 2dly, the original languages of Scripture are founded on the principles of grammatical construction, with affixes and prefixes, declinations, inflexions, and regimen, while the Chinese language wants all these, and their people generally have no idea of grammatical distinctions.* For though the Chinese have dictionaries in abundance, they have not had among all their populations, from the earliest antiquity to the present time, any thing like a grammar. They have no terms whereby to express the

various parts of speech,⁷ the cases of nouns, or the moods and tenses of verbs; and though the time and manner of doing a thing can be marked in their language by the use of certain particles, yet they have no notion of arranging their verbs in paradigms, or of designating them when arranged, as we are accustomed to do. Hence the difficulty of translating from a foreign tongue into Chinese, and *vice versâ*: a difficulty known and felt only by those who have attempted to make the writings of eastern and western nations reciprocally intelligible to each other. The metaphors and allusions of the Chinese differ *in toto* from ours, as well as from the Hebrew and Greek figures, while the idiom of their language is utterly at variance with all our usual forms of speech; so that it is not asking too much when translators into Chinese ask a little more license than has been given to the authors of the English version.

When, however, the question of free and close translations is debated, and the degree of freedom that may be allowed to translators under peculiar circumstances is considered, it should be remembered, that the Septuagint Translation is in many parts exceedingly free, expressing sometimes rather the sense than the words of the Hebrew original; and though the Septuagint translators were not inspired, yet their version has been in a measure sanctioned by our Lord and his Apostles, who quoted it frequently; and it is very observable, that in those cases where the Septuagint differs verbally from the Hebrew, the former is sometimes adhered to, in those quotations, in preference to the latter. May we not infer from this, that the sense of a passage is of primary importance, and that the words are intended merely as a vehicle for the conveying of ideas? "*For is the kingdom of God,*" ask the translators of our authorized version, "*become words or syllables? why should we be in bondage to them, if we may be free?*"

The authors of the English version had also certain privileges which cannot be granted to modern translators, if patronized by the British and Foreign Bible Society. For they were allowed the use of marginal readings, and were permitted to throw a number of *Hebrew idioms into the margin*, which were rendered *free in the text*, or to place *free renderings in the margin*, which had been translated *literally in the body of the work*: thus they could secure perspicuity on the one hand, and exactness on the other. But, as modern translators cannot be allowed this privilege, it is the more necessary that a greater license should be given them, in order to make their versions intelligible and useful to the people for whom they are designed. These remarks are made with a view of showing, that as the principle of free translation is in some instances conceded, the circumstances under which the Chinese version is to be made, and the character of the language, would seem to require a little more freedom than has been hitherto granted to the authors of versions in western languages.

In order to form a just conception of our present position, it would be well to consider how Protestant Missionaries to China have felt themselves situated. Thrown amongst a heathen people, and aiming to bring them to the knowledge of the truth, they have found a host of difficulties in their way, arising not only from moral and religious causes, but springing from a philological source, with which the blindness and obduracy of the human heart has had but little to do. A translation of

(7) They do indeed call a verb a "living word," and a substantive a "dead word;" and they have a further distinction of words into *real* and *empty* ones; but beyond these they have no terms for grammatical distinctions.

the Scriptures exists, which the natives find both irksome to peruse and difficult to understand. This book is to be circulated in an unevangelized country, with the view of inducing the inhabitants to believe and love Christianity. As far as experience has hitherto gone, no such effect has been produced by it; and the hearts of Christian labourers have been grieved by seeing the heathen turn away from, and reject, the holy word of God. The cause has been ascribed to the exceedingly literal character of the translation, and the foreign idioms and constructions, with which it abounds. Compelled by circumstances, some of the surviving labourers who have been longest in the work, and who have had most frequent experience of the necessity of idiomatic renderings in order to suit the character and wants of the people, have set about a new translation of the New Testament, which they have found generally understood and approved of by the natives. This translation was intended as a trial version, and was printed with a view of eliciting the opinion of native readers, as well as of European Sinologues on the subject: it was of course open to remark, and designed for gradual and constant improvement.

On the arrival of the writer in England, it became necessary to lay the new version before the Committee of the Bible Society, with a view to obtain their assistance in the perfecting and final printing of the work. The managers of that Institution were not aware of the unidiomatic character of the former version, nor prepared to patronize the project for getting up a new one. The writer was therefore called upon to show cause why the brethren attempted, and on what grounds they expected, the Committee to sanction a new translation. A memorial was accordingly drawn up, recounting the history of the former version, showing the necessity that existed for revision, pointing out the difficulties of the undertaking, and adverting to the steps which had been taken towards preparing a new translation. To that memorial was appended a comparative specimen of the two versions, with a literal translation to each, accompanied by remarks on the obscurities, or idiomatic improprieties, that had appeared in the one, and the reasons which had led to the adoption of different renderings in the other. It must be owned, however, that by so doing, the productions of the new translators have been exhibited in an unfavourable light to English judges: for, while respect to the author of the former version led the writer to give, as nearly as possible, what he conceived to have been the intention of the original translator, in the employment of certain terms and phrases; fidelity and justice demanded at the same time that he should render literally the expressions employed in the new attempt. The old version, therefore, being rather conformable to western idioms, when rendered literally into English, would naturally suit an European ear: while the style of the new version, being more of a Chinese cast, when re-translated word for word into our tongue, would doubtless stumble a western scholar: and though a Chinese might be variously and oppositely affected, yet when the decision was to be pronounced by European judges, the preference would most probably be shown towards the version which best suited their habits. Had the two versions been placed in the hands of a Chinese, acquainted with the English language, with a request to translate both into our tongue, as he understood them, the sense would doubtless be found more clearly expressed in the idiomatic than in the literal version; and had the same individual been asked which he preferred, as to him a legible and intelligible work, he would most likely have chosen the one most conformed to his own style. The gentlemen, therefore, who profess to

have formed their judgment of the case from the comparative specimen alluded to, would probably have come to a very different conclusion, had they seen with the eyes of a Chinese, or entered into the views and feelings of the natives. The authors of the new version, however, are not backward to acknowledge, that in their desire to make every expression plain and perspicuous to the Chinese, they may probably have exceeded the bounds usually set to translators; but, while they have acted according to the best of their judgment, they confess themselves fully open to conviction, and their work to correction, wherever improprieties and extravagances can be pointed out.

In resolving to discountenance the new version, the Committee of the Bible Society have doubtless gone upon other evidence than that drawn from the memorial and specimens above alluded to. It does so happen, that the Missionaries at Malacca have taken a decided stand against the new version, and have written in strong terms respecting it. A letter has been addressed by them to their brethren in Canton; and another, enclosing the above, to the Committee of the Bible Society; condemning, in a general way, the proceedings of the new translators, and denouncing their work and themselves in rather an intemperate manner. Charges made in general terms, must be dealt with in general terms; and when the Malacca Missionaries accuse their brethren of carelessness, hurry, paraphrase, and unfaithfulness, they can repel the accusation by a flat denial, or retort the counter-charge of ignorance of the Chinese language, and want of acquaintance with the true canons of translation. But, as these accusations of each other would tend neither to elicit truth, nor foster a right feeling, the most Christian and judicious method would be, to pass over these general charges altogether; and, dwelling upon the few particular instances of failure adduced, endeavour to show in how far the above accusations are warranted; observing, only, that as all human works are imperfect, so it is not to be wondered at, that, in so large a book as a translation of the New Testament, some passages may be found which have not been well expressed, and in which some error or discrepancy has inadvertently crept in. The passages quoted and animadverted on by the Malacca Missionaries, are successively handled in a letter hereunto appended, and addressed to the Rev. J. Jowett, from which it would appear that out of the eleven quotations adduced by them, they are mistaken in four; with respect to five, a difference of opinion may exist; and in two, only, are they fully borne out in their objections, and these two are inadvertences. Their two main charges against the new translators are, carelessness and freedom: but the charge of carelessness comes with a very ill grace from men, who, in criticizing the productions of others, have misquoted a text, and misapplied a term, in the very first instance to which they have referred; while the charge of freedom, so often repeated in their epistle, but too plainly proves that they are not yet so thoroughly initiated into the intricacies and peculiarities of Chinese style, as to perceive, that a translation into that language must require a little more liberty than one made into any other tongue. Their remark, that "there is no known language capable of expressing every shade of idea with more precision than the language of the Celestial Empire," shows that they have not been much exercised with expressing nice and important distinctions in Chinese. Their inquiry, "Is it of no consequence what *words* are used, so long as the meaning (according to the finite ideas of the translator) is given?" discovers their own partiality to close and literal renderings, and intimates plainly what

sort of a translation they would prefer. *Words*, it is well known, cannot be always expressed by corresponding terms in the language into which a version is made; and so long as the *sense* is conveyed to the mind of a native, as readily as it is to ours when reading a translation into our own tongue, every one must acknowledge that the main object is gained. As to the expression of the sense, that must be according to the finite ideas of the translator, or according to no idea at all; for the translator must have an idea of the meaning of the passage, or he cannot possibly render it intelligibly into a foreign tongue,—he must express a sense, or no sense; if the former, whose sense should he express but his own? if the latter, what sense will the native reader get out of a passage which has confessedly no meaning at all? The grand question is, whether the Chinese will understand a literal version; and whether, if they do not, they are likely to profit by it? If neither of these, then the main object of translation is defeated. We have already felt the inconvenience of a close translation; and if a revision is to be got up on the same principles, then will the conversion of China be retarded full fifty years. After all, the very best translation that could possibly be prepared (according to Dr. J. P. Smith), would be *one produced by a converted native, thoroughly versed in his own tongue, and well acquainted with the languages and spirit of the originals*; but every one must see that such a translation would outstrip us all in idiomatic renderings, and in striking exhibitions of native style. Such a book would be rendered into THE language of the people, and not into an Anglicised or European form of it; such a book would be both useful and intelligible to the Chinese, though not, perhaps, so pleasing and satisfactory to our own countrymen as one more strictly literal. Now, when we know that it must come to this at last, why not make as many approaches to it as our present attainments will permit, and why discourage the efforts of those who would strive to advance the work in the road to idiomatic perfection?

But to return to the Resolutions passed by the Bible Committee. It appears from them that the new version is to be discountenanced; while the Directors of the Missionary Society are requested to adopt measures for procuring such a revision of Dr. Morrison's work as is recommended by Messrs. Dyer and Evans, and as appears to have been contemplated by Dr. Morrison himself, with the understanding, that, of a revision so undertaken, and recommended by them, the Bible Society are prepared to bear the expenses. It perhaps may not be unsuitable for the writer to suggest a few remarks on the nature of the revision which is now contemplated, and on the mode of preparing it. The revision is to be such as is recommended by Messrs. Dyer and Evans, and as appears to have been contemplated by the Doctor himself; but as the intentions and views of Dr. Morrison on the subject of revision do not now appear (though they will, doubtless, be forthcoming when the expected communications arrive from his son), we can only deal at present with the recommendation of Messrs. Dyer and Evans, as expressed in their letter to the Bible Committee, and to which that Committee refer. In that epistle they say, that they "are strongly of opinion that the late worthy Dr. Morrison's glorious effort may be vastly improved upon for the benefit of China Proper"—in this we are agreed; "but let it be done," they continue, "by most careful men, and in the most deliberate manner;" in this we also coincide with them; and by a plan, which will be presently suggested, it will appear that we wish to enlist the most careful men in the enterprise, and to set about it in the most deliberate manner. They

further observe, "that if the Bible Society be expected to patronize it, it should be done in conformity to the Society's rules." Here we should be glad to know what the rules of the Bible Society are, and what principles of translation the Bible and Missionary Societies are prepared to sanction. However, the letter proceeds, "We are far from approving of Arius Montanus"—neither do we; "we admit, most fully, the unique nature of the Chinese language; we perfectly approve of the most idiomatic renderings; we plead for no idiotisms, no barbarisms; we allow of the supplying of ellipses, or the omission of pleonasm, if necessary; only let the revisors take care that they be necessary." In all this, it is needless to add, that the writer fully agrees with the authors of the epistle alluded to; and cannot but hope, that if these admissions be followed out, a Revision, likely to be approved of by all parties concerned, is still possible.

In order to accomplish this, the writer would recommend the following plan, which it rests with the Directors of the Missionary Society to approve, modify, or reject, as their better judgment may dictate. First, it must appear desirable, on various grounds, to secure as much assistance and cooperation in this work as possible. Again, the parties at variance on this question should be brought, if practicable, to unite, and accommodate their differences, so as to produce a revision that shall in some measure suit the views of all; and, in order to effect this, it would be desirable for each to take a part, or prepare separate revisions, and then for all to meet together, and finally arrange and decide upon the whole. Let the Malacca Missionaries and the authors of the new version unite in the undertaking: let them prepare their revisions alone, according to the best of their judgment; having respect, at the same time, to the known views of their coadjutors, and endeavouring to unite, as far as possible, the wishes of the Bible Committee, who are to pay for the work, and the predilections of the Chinese, who are expected to profit by it: let them state, in the margin of the copies they severally prepare, the reasons which induce them to depart from the phraseology or arrangement of the old version in all important points: let them, each, avail themselves of every assistance, European and native, which is procurable: let them severally forward copies of each book to their fellow-labourers, as soon as completed; and when all is finished, let them meet together at Singapore, or elsewhere; compare their several productions in the presence both of converted and of learned natives; and decide, by a majority of votes, upon the readings to be adopted or rejected in each particular passage. This done, they can recommend the whole to the Missionary Society, and they again to the Bible Society, for adoption and circulation. The Directors of the Missionary Society can inculcate on the Missionaries under their superintendence, the importance of an immediate attention to this subject; they can engage the services of Mr. Kidd, now in England, to assist in this work; they can invite J. R. Morrison, Esq. to aid in the undertaking; and they can correspond with the Directors of the American Board, requesting them to induce their agents to cooperate with ours in endeavouring to bring the important task to the desired completion. The individuals whom it would be desirable to engage in the business, being at present in three different and distant parts of the world, it would be difficult to bring them together to consult on preliminary questions; and yet it would be unsuitable to defer all active operations until such preliminary arrangements could be made. As the Directors of the Missionary Society, therefore, are

charged with taking the necessary steps for procuring a revision, they might, without any impropriety, direct their Missionaries to set forward in the work, and lay down a few general rules to be observed by them.⁸

If the above plan be adopted, and the writer have any share in the undertaking, it will be necessary to retain the Chinese transcriber at present in England, for the purpose of copying those parts of the revision which may be prepared by himself or Mr. Kidd in this country; and, as three or four copies must be taken of each portion, it will be necessary to have a man constantly employed in the business. The Bible Society having transferred the work of revision to the hands of the Directors of the Missionary Society, it becomes the latter to provide their agents with the necessary facilities for carrying on the work; and, as the Bible Committee have engaged to pay the passage of the Chinese transcriber out and home, it would appear not unsuitable for the Missionary Society to pay his salary while employed in this service.⁹

With respect to the 2000 copies of the new version printed at Batavia, the writer would beg leave to remark, that the edition referred to has been published in the usual course of business at that station, and has been already paid for, as works printed at the Mission press at Batavia usually are, out of the funds of the Missionary Society. The writer wished, indeed, that the Bible Society would pay the expenses of this edition, and would hand over the amount to the Directors of the Missionary Society in this country; but as they seem disposed to do so only on condition of its being withheld from circulation, the writer would suggest that the Missionary Society retain possession of the edition, not for the purpose of general circulation, but in order to test the opinion of the natives as to its intelligibility, and adaptation to the wants of the people: for this purpose a title might be prefixed, importing that it is "an attempt to express the sense of Scripture in idiomatic Chinese," and inviting the opinion of competent judges on the subject. Thus several important ends would be answered; a great waste of paper, time, and labour, would be prevented; the heathen would have something to read which they could understand, and perhaps profit by; and an opportunity would be afforded of testing the new version, and of collecting the opinions of the natives respecting it; which, after all, is not to be despised in a work designed for their benefit.¹⁰ Leaving the matter with the Directors, the writer subscribes himself their devoted servant,

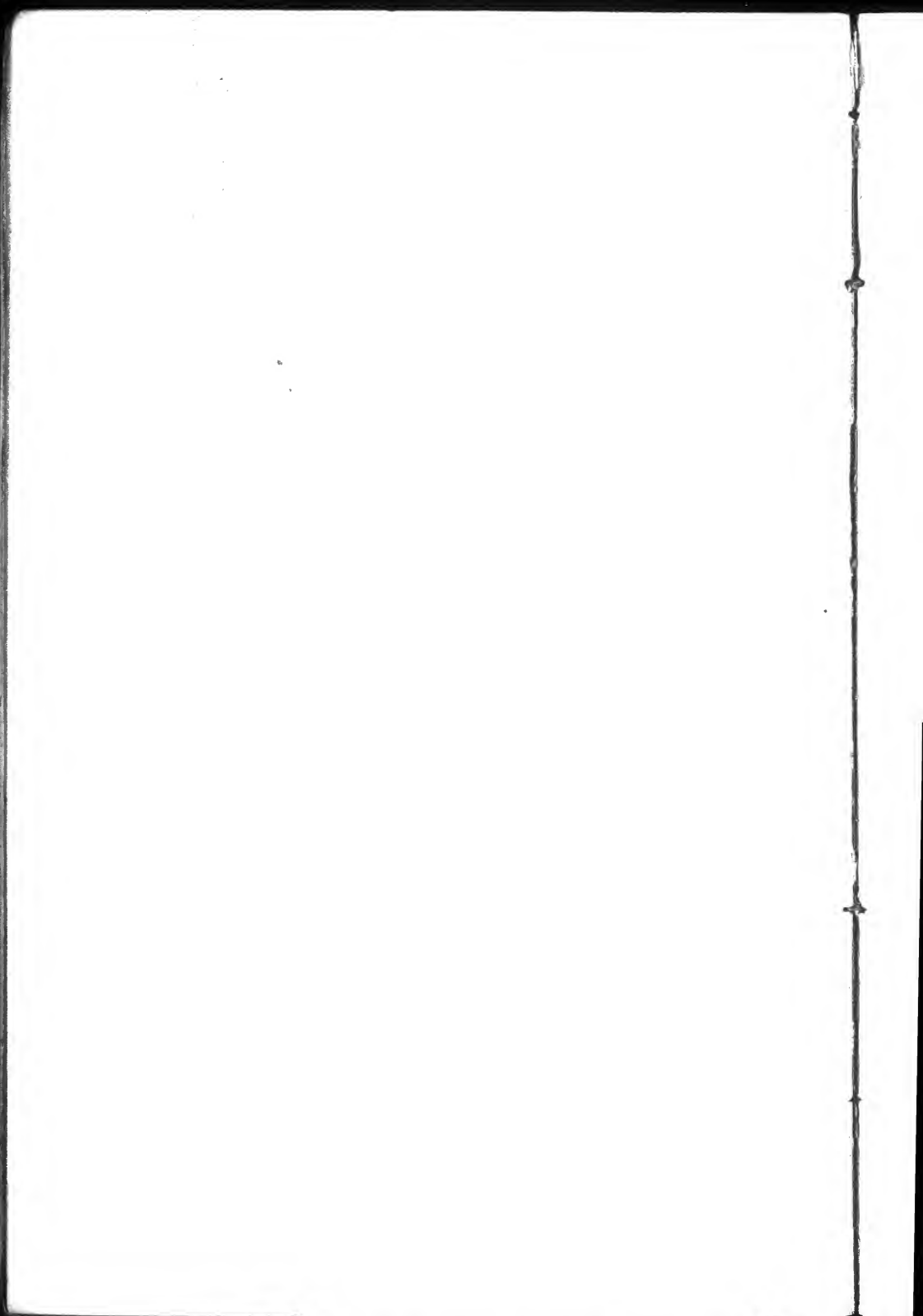
Dec. 18, 1836.

W. H. MEDHURST.

(8) In the original memorial, sent to the Eastern Committee, a few rules of translation were suggested; but as it would be more suitable for any contemplated regulations to emanate from the Directors, the writer begs to withdraw them. He would only say, that in general he wishes for a little more license in translating into Chinese, than is usually given to translators in western languages; but, at the same time, would have it distinctly understood that, so far as he is concerned, he would make a literal rendering the rule, and a free translation the exception; using the former in all instances where it possibly can be effected, and employing the latter only in those instances where perspicuity absolutely requires it.

(9) The salary of the Chinese transcriber is 33*l.* 6*s.* 8*d.* per annum, besides his board and lodging, which will amount to as much more: added to this, the doctor's bill (as he has a bad leg), with other contingencies, will require the sum of 75*l.* per annum for his support. The writer would recommend his being detained in this country till the close of next year, for the following reasons:—First, because a notarial agreement has been made with him, before he would consent to quit Batavia, for two years, which could not be broken without a sacrifice of either the whole or a part of his salary for that period. Secondly, because he would be useful, not only in transcribing that part of the revision that may be prepared in this country, but also in assisting the writer to provide other works for the press, which can be sent out to Batavia, and printed during the writer's absence. And, thirdly, he might be occasionally engaged in teaching any missionaries or schoolmasters who might be preparing to leave this country for Ultra Ganges India.

(10) The cost of the edition referred to in the above memorial, will be about 300*l.*



R E M A R K S

ON

THE MEMORIAL

ADDRESSED TO THE BRITISH & FOREIGN BIBLE SOCIETY

ON A

6692

New Version of the Chinese Scriptures.

THE freedom of the following remarks would require some apology, were the subject any other than a version of the Sacred Scriptures. But on such a question, the Writer will not shrink from his duty, through fear of being charged with presumption, but commit his thoughts to the candid judgment of the Committee who have invited them, and to the serious consideration of the author of the Memorial. Whatever estimate may be formed of his particular criticisms, or general views of translation, they are the result of careful scrutiny and honest conviction. The issue of the present question involves principles of vital importance to the diffusion of Divine Truth, in its purity and integrity, throughout China: and, interested as the Writer feels in promoting a correct version of Holy Scripture among its multitudinous inhabitants, he could not do justice to his sense of duty, without describing, according to his ability, the comparative merits of the specimens now under consideration. Since he could not adopt altogether the translation already made of those specimens, another is subjoined from both into English, which, with accompanying critical remarks on each verse, will be found in an Appendix to this statement.

To discuss the Memorial, paragraph by paragraph, and animadvert *seriatim* on its allegations, would be most inconvenient. Attention is, therefore, requested to the following method, which will embrace its chief topics. First, Principles of Translation. Secondly, Defects in Morrison's Version, and the superiority of the New Translation. Thirdly, Deficiencies of the original Translators. Fourthly, Qualifications of the

Authors of the New Version. Fifthly, Difficulty of translating the Scriptures, arising from the genius of the Chinese Language, and its supposed contrariety to Hebrew idiom. And, lastly, Miscellaneous Remarks.

FIRST, Principles of Translation.—The chief point of attention appears to be, the different principles on which the two versions have been avowedly conducted. Harmony, in executing a work, cannot be expected between authors, whose methods of procedure are totally, or even considerably, at variance with each other. Which principle is, therefore, most generally approved?—close translation from the original, with as strict adherence to idiom and simple elegance as fidelity will admit? or the general sense of Scripture, rendered agreeable to Pagans by want of faithfulness to the original? The old version proceeds on the former—the new, on the latter of these principles. The object of a translator is, not that the Scriptures should appear to be a book originally written by Chinese, but to enable Hebrew writers to describe their own manners, customs, and habits; and to communicate the doctrines, precepts, facts, and every other peculiarity of Divine Revelation, to a Chinese, through the medium of his own language. A book—written so many ages ago, by several persons, who lived in different periods of the world, whose talents and acquirements, station in society, and habits of mind, differed more or less from each other—which embraces history, prophecy, narrative, sacred songs and epic poetry—whose sublime doctrines, simple facts, and holy precepts were all given under the inspiration of the Almighty—necessarily stands alone among the compositions of the world, and requires to be represented in each language into which it may be translated, as faithfully, in spirit and sentiment, to its original Writers, as human efforts will admit. A translator stands between God and a multitude of his fellow-men, who are dependent on his labours for a correct exhibition of the Divine Mind; and is therefore under the most solemn obligations not to diminish or increase the force of the true sayings of God. With regard to style, whether argumentative or poetical, simply didactic or imbued with seraphic fervour, artless or elaborate in the construction of its periods, it should be so managed as to attribute to each author his appropriate characteristic of composition. Efforts to render the Scriptures the apparent production of a Chinese, must annihilate all distinctions of style between one sacred Writer and another, before there is any probability of success. Attempts have been formerly made to clothe Divine Truth in classical language, but they were generally frowned by Christians into disrepute. Indeed, if Pagan sentiment is to supersede Christian truth, under the name of a revelation from God, the Heathen might as well be left without any communication avowedly from Heaven. Such a Bible, consisting partly of what they already know, and partly of things which are new to them, would neither be considered strictly as a foreign nor as a domestic work. But if a translator be faithful to his trust, a conviction will accompany him, that, notwithstanding adequate ability, and acquaintance both with the original and with the language into which he is translating, his book must be regarded by natives as essentially foreign in its origin and character, though written in their own tongue.

To the reader of the Memorial and of the accompanying specimens of translation, abundant evidence is supplied, that the new version was designed to gratify the Heathen. This is the leading feature of the work. Fidelity to the original, whether in remarks on specific points, or in the

general, is scarcely once named as the reason of any alteration. Are we then to reduce the Scriptures to the standard of Paganism, and bring down those holy records from their sublime pre-eminence, as representations of the character and proceedings of God, to an equality with the grovelling sentiments of ignorant, superstitious men? Are we not rather to raise their minds by every practical method to the understanding of the Scriptures, state what are their treasures, and endeavour to excite desires to possess them? If the plan proposed were to be adopted, no knowledge of Jewish antiquities, of the customs or language of the country in which the Scriptures were originally written, would be necessary to a preacher or commentator in Chinese;—all peculiarities of idiom and style in each writer, and on all subjects, would be at once swept away. Unbelieving minds will cavil at Divine Revelation, whatever form it assumes; and the greater part of the objections urged against Dr. Morrison's version, are applicable to translations in other languages, our own not excepted. According to the principle advocated in the Memorial, two translations should exist in every language, conducted on different principles; the one adapted to the church, the other to the world. The word of God must be reduced to the conceptions of Paganism, before it can become the instrument of conversion: after which a more accurate and faithful likeness to the original will be sought. Such a procedure would undoubtedly take place, were a version, according to the specimens produced by Mr. Medhurst, to be given to the Chinese, when a sufficient number had become decidedly attached to the lively oracles of God. Of this the Writer of the Memorial seems to be aware, when he says, respecting the old version—"To those who are desirous of ascertaining the precise meaning of the original, it will afford very valuable assistance." His grand aim, then, is to conciliate love to the Scriptures, by nice attention to taste in composition. But will such means effect such an object? And if it would, are we justified in its use? I was struck with the manner in which difficulties, that have perplexed some of the wisest and best of men, are summarily disposed of in the Memorial, without any apparent consciousness, either that the matter is disputed, or that the point condemned is that which the learned and pious have generally approved. Censure is reflected, not only on wise and good, but even inspired men. For example, "Pharisees and Sadducees" are left untranslated in Dr. Morrison's version from the Greek; and therefore Mr. Medhurst's remark—"These words had better be translated, 'and Pharisees called Separatists, and Sadducees the disciples of Sadok,'" is a criticism which rather affects the Evangelist than his Chinese translator. Both, however, might demur to the sentiment of the Memorialist; since it is by no means certain, either that the latter name was derived from Sadok, or that the former originally meant Separatists. But if these conjectures were true, what is gained by them? Separatists would become a proper name, from which the principles and character of the sect are no more intelligible to the Chinese, than from "Pharisees;" nor is more light thrown on the dogmas of the Sadducees, by calling them disciples of Sadok; for the Chinese are as ignorant of *Sa tuh*, as of *Sa too sze*. But the chief objection to such a practice is, its opposition to the Scripture rule, as delineated by inspired example. Similar remarks will apply to proper names of persons and places. Suppose Beersheba were translated *she tsing*, "the well of the oath;" the translation would instantly suggest itself as a proper name, and require equal explanation with the original; than which it might indeed be more euphonic,

but not more easily understood. China having had intercourse with European countries *four* centuries, *three* of which it has been subject to Tartary, its language cannot be unused to foreign names of persons and places, whose sounds are considered as barbarous as those of Hebrew or Greek.

Much is said, in the Memorial, on the necessity of an idiomatic style, but no lucid exposition of the term is given. Some notion of it, however, may be obtained from specimens of supposed contrariety to idiom adduced in the pamphlet before us. Were such a mode admitted, of reconciling difficult passages to Chinese construction, as the author of the Memorial proposes, no difference of idiom would ever perplex a translator. "Human beings," for example, is to be substituted for the phrase "flesh and blood," wherever it occurs: thus "flesh and blood cannot inherit the kingdom of God," must be rendered, "human beings," &c. But does the sacred writer design to exclude all the inhabitants of this world from heaven? If he does, I admit the exactness of the amended translation, because that is the precise idea it would convey. But is not his meaning rather, that frail, mortal bodies shall be exchanged for those more suited to a superior sphere of existence? And why cannot this idea, which, from its simple accordance with nature, is easily transferred to any language, be made intelligible to the Chinese in its Scripture dress? We are justly told in the Memorial, "bones and flesh denote kindred:" and in the following phrase, "he treated me as his own bones and flesh," the same words are applied to *person*. Moreover, "blood and veins"—an expression approximating still more to the Hebraism "flesh and blood"—indicates consanguinity.

What I understand by the *idiom* of any language, is, the construction of words into phrases and sentences, according to the practice of the best native writers and speakers. Such words as are in use must be employed in their ordinary acceptation, and according to the standards of composition agreed upon by the learned of the country. In such a language as that of China,—having no alphabet, nor any affinity to the grammatical inflections and structure of other languages,—differing widely in its pronunciation in different provinces,—susceptible of great varieties of style, all, however, idiomatic, and more or less intelligible,—considerable latitude must be granted to foreigners; who have no rules for their guidance but those collected from native authors, and whose tastes, amidst such diversity of composition of equal authority, must needs differ. Inquiry, therefore, with a view to determine the most eligible style as a model, is a primary duty in translating Sacred Scripture. Three varieties are recognised in native authors;—the ancient or classical, of which the *Woo King* and *Sze Shoo* are examples:—the colloquial, of which the paraphrase on the "Sacred Edict" may be considered a specimen:—and the *middle*, neither so obscure as the former, nor so familiar and diffuse as the latter; of which the *San Kwo* may be cited as an instance. The first of these is acknowledged to be too dark and sententious for a work to be spread among the people without comment; and the second is too colloquial and verbose; but the *middle*, combining simplicity with elegance, was thought by Dr. Morrison to be highly suitable.—The *San Kwo* is much admired for the beauty of its composition. It is an historical work, founded partly on fact and partly on fiction; and is not so suited to those subjects which are philosophical and religious, as to those of a lighter character. Dr. Milne thought that

a style formed from a union with it of the commentaries on the classical works, would be well adapted to a version of the Sacred Scriptures.

A specimen is given by Mr. Medhurst, in his Appendix, of the mode in which the "Four Books" is written; but he does not state on what authority the style of his new version rests: it is evident, however, from many expressions and phrases, that the *San Kwo* has been closely imitated. To this I should not object, were passages in the old version, equally idiomatic and correct, not rejected. They are so, most probably, because they are not found in this work, or not recollected to be there: for I have met with censures in the Appendix, on phraseology sanctioned even by this authority.

There is another consideration, which should deeply affect a translator of the Sacred Scriptures: I mean the fondness of Heathens for identifying Divine Revelation with their own systems.

Complaints are made, in the Memorial, that words are left by Dr. Morrison in their original form, which ought to have been translated. Several are enumerated: as *mache*, "after the English word Magi." Magi, however, is not an English, but a Persian word; and if Drs. Morrison and Milne erred in retaining it in their version, they erred with Dr. Campbell, who gives the passage referred to, "Eastern Magians;" where our translation gives, "Wise men." It is not the English, therefore, that was followed, but the Greek, into which the word had been transferred.—The word "devil" is left untranslated, and sounded *Te a po lo*. "Satan" is also retained as in the original; to the former of these terms an explanation is given in the margin; the latter is without reference.—Where names occur to which a Pagan cannot attach the true meaning, until he becomes acquainted with the word of God, they must either be explained by periphrasis, or approximated by such terms as Chinese supplies, or introduced as foreign sounds in native characters. The first of these methods will be thought by many to be trenching on the functions of the commentator; since it is the literal, and not the figurative sense, with which a translator has to do. The second incurs the danger of merging Scripture sentiments in Pagan notions. The third must be uncouth and unintelligible, until the reader is made familiar with the sentiment it represents from the narrative: this, however, he would soon accomplish with regard to *Te a po lo*, quoted from Matthew in the Memorial, because it is joined with the words, "to be tempted." For the two names, *διάβολος* and Satan, appear to have a common meaning, "adversary, accuser, or calumniator;" the former may indeed be considered as a translation of the latter. The Chinese phrase for superhuman spirits who afflict mankind is *mo kei*; the latter of which words denotes spirits generally, and is sometimes used in a good sense; the former is confined to demons, but is not applied, so far as I know, to one pre-eminent ruler of them. Without deciding which mode is preferable, I would remark, that though a Heathen's only source of information is the Scriptures, he will yet, as he reads onward, find much explanation of names and passages which at first appeared dark and mysterious.

It is of importance for the writer of the Memorial, and his colleagues, to consider, that *their opinions*, as well as those of Drs. Morrison and Milne, are to be subjected to impartial scrutiny, and not to be entertained as correct, simply because they are at direct variance with those of their predecessors, who acted from conviction as well as they. Many things, condemned as displaying ignorance of Chinese and unac-

quaintance with their customs, were adopted from principle. And if it be a truth, almost uncontroverted by modern Biblical critics, that it is with the literal sense only that the translator, as such, is concerned, (while in the Memorial it is said, "Hebraisms, when *literally* rendered, are generally unintelligible to the Chinese,") we may rest assured, that Dr. Morrison will be found much nearer than this Writer to what have ever been considered sound canons of Biblical criticism. Fears would prevail with the translators of the old version lest they should encourage superstition, by sanctioning the application of Pagan terms to things exclusively the subject of Divine Revelation. For my own part, I always found great difficulty in dissuading the Chinese from the attempt to identify Divine doctrines with their own dogmas; and in proportion as we adopt their names for spiritual objects, we increase this difficulty.

The principles, then, on which the new version proceeds, are, to make every difficulty bend to Chinese idiom and taste; those of the old version are at all risks to give the mind of the Spirit in its literal sense, even if the expressions do not flow so smoothly as they might have done by adopting laxer canons of interpretation. Illustrations of the application of these opposite principles are given in my notes on the specimens in the Appendix.

SECONDLY, Alleged defects in the old version. My remarks on this allegation will, for the most part, follow the course of those made by Mr. Medhurst on the Gospel of St. Matthew: and they will be included under two general heads; the first embracing supposed violations of idiom, mistranslation of particular passages, and misapplication of Chinese terms, as also the introduction of barbarisms,—the second, referring to alleged unsuitable terms for special subjects, such as God, Holy Spirit, Satan, &c.

1. Transgression of idiom appears to be the most frequent fault in the opinion of Mr. M. Speaking of difficulties "in bringing the Chinese to understand the sense of God's word," some of these, he says, "doubtless originated in the nature of the subject, but many, if not most, were observed to arise from the style and idiom of the composition." Is it then possible to suppose, that a faithful version of God's word should be understood with scarcely any difficulty by Pagans, when the Apostle Peter declares, that his beloved brother Paul's writings contain many things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction?—Again: "In the arrangement of their sentences, the Chinese are peculiar, requiring the cause to precede the effect, and the reason of an action to be put before the doing of it. No attention whatever has been paid to this rule by the former translators, which has rendered many of their sentences very obscure to the Chinese." I offer two remarks on this quotation. First, the rule, though general, is by no means invariable with the Chinese; and secondly, it has not been so much overlooked by the translators of the old version, as this remark would suggest. My observations on various parts of the first chapter of Luke, in the Appendix, will confirm this statement. It would indeed be remarkable that the Chinese should have a particle, answering to our English word "*for*," devoted to the express purpose of *introducing* reasons for what has been said to have taken place, and yet never, by any chance, suffer the reason of a thing to succeed the thing itself.

Few persons who know any thing of Chinese, would deny what is advanced in the Memorial respecting its *general* rules of composition: but our attention seems to be exclusively directed to some elementary laws of the language, uncombined with any notice of exceptions and circumstances, by which the application of those laws is constantly modified. If, for example, it may either be said, "I love God with veneration," or, "I with veneration love God;" are we to be accused of violating Chinese idiom, because we prefer the former mode of expression, as more agreeable to the order of speech in the original? This kind of accusation, however, is frequently brought against the old version, as Mr. Medhurst's remarks in the Appendix to the Memorial testify.—On the 3d verse of the 4th chapter of Matthew, it is said, "every word which proceedeth out of the mouth of God," would be more in conformity with Chinese idiom, if rendered, "every word which God has spoken." Natives, however, do use the word *Kow*, "mouth," in connexion with *yen* or *shwo*, "to speak," as the following phrase indicates: *ta Kow suy puh shwo, gno sin tsze leaou jen*; that is: "although his mouth does not speak, I well understand his words." The phrase, in the old version, cannot but be understood by the Chinese; and two or three other perfectly intelligible modes might be adopted without destroying the characteristic peculiarity of the original.—On the 22d verse of the same chapter it is remarked, "they left the ship and their father, and followed him," stands in the old version, "they left the ship, and *with* their father followed him." This, I must assure the reader, is a distorted rendering of the plainest passage; and I challenge the most perverse ingenuity to sustain it, without violating the most ordinary principles of interpretation known to the Chinese language. The phrase is literally thus; "and they immediately left ship and (or together with) father, and followed him." The copulatives in Chinese are two different words—*ping* and *urh*. *Ping*, which connects *chuen* and *foo*, (ship and father,) is simply a connective, used to couple nouns in like circumstances; and never *introduces* a phrase in the manner ascribed to it by Mr. Medhurst's translation of this verse. *Urh* has a different meaning. It not only denotes "*and*," but also "*but*;" and may often be translated by either of these English particles, according to taste. It is also an *illative* conjunction, applied to introduce some consequence from an act just stated, where, however, the two are not so closely connected as cause and effect; and seems equivalent to *then*. Now apply these senses to the verse in question: "they immediately left the ship, and (left—for this word must be supplied by every Chinese scholar—) their father, and followed him." How then can such a construction be put on the passage as is suggested in the Appendix? If I were to translate into Chinese the sentence, "they left the ship, and, with their father, followed him," I should do it thus: *tsaih le chuen tsay yu foo tung tsung che*, "immediately left the ship, and with their father together followed him;" or, *e ping foo keae le chuen urh tsung che*, "they and their father altogether left the ship, and followed him;" neither of which phrases is the meaning of the passage in the old version.—In the 19th verse of the 4th chapter, it is said, "I will make you fishers of men," is rendered, "I will make you fishermen." That there is some ambiguity about the passage I am aware; its correct translation is, "and I will send (or cause) you to fish men." The word *yu*, "to catch fish," or "to fish," is only used as a verb; but in connexion with *jin*, "man," (as *yu jin*,) it means a fisherman—a man that catches fish; and hence arises the ambiguity of the

phrase, which *might* be read, "and I will send, or employ, or cause you, fishermen;" but what sense would there be in such an interpretation? The unusual idea of fishing for men would be the alone cause of any hesitation as to the sense; and for this the translator is not accountable. Perhaps the particle *e*, "to," prefixed to *yu*, might still more distinctly point it out as a *living character* (a verb). I confess I am rather curious to see the amended translation, the English of which is, "I will set you to catch men instead of fish." How this rendering will remove the difficulty, I am at a loss to imagine; for if the phrase of the old version, *yu jin*, be retained, all its difficulties are retained with it. If *na*, "to seize," *tsuh*, "to catch," or *poo*, "to pursue," be substituted, the Chinese reader will think the apostles left fishing to become policemen; and if the original idea of catching fish be approximated, then the phrase, *ta yu*, "to strike fish," or *poo yu*, "to persecute, or pursue fish," will involve the translator in a dilemma equally great.—On the 9th verse of the 2d chapter it is said, "and lo," is literally rendered, quite contrary to Chinese taste; the word "lo," might safely be omitted.' *Keo*, rendered "lo," means "to affirm strongly, or with a conviction of certainty and some surprise," as lo! behold! to excite attention; it also means "really, truly, therefore, then;" and sometimes it is a mere expletive. Its position and connexion will always discover the sense in which it is used: numerous instances are to be met with in narratives, illustrative of its use as an interjection. On opening the *San Kwo* quite promiscuously, the following passage presented itself: "It was reported that the two persons were in the back garden, and their only fear was that they should miss them; they therefore rushed in, and *lo*, (*keö*) they perceived the two sitting tête-à-tête, drinking wine," &c. I say nothing here of omitting *icöü*, in the translation, or of the tameness of the narrative without *keo*, which occupies its proper position in the sentence; I merely justify the use of the particle by native authority.—"Stood over where," &c. in the same verse, is rendered, it is said, "upon the roof." No such word as "roof" occurs in my copy of the Chinese Scriptures in this passage, which is, *so tsae che ting shang*, literally, "the place's summit, or vertex upon, or over;" that is, in plain English, "over or above the place where the infant remained." The word for roof would be *uh pei*, "the house's back," or *uh pei tseih*, "the house's back-bone;" the latter word *tseih* means ridge, and is applied to a ridge of mountains which extends through China.—*Teen che wang*, "heaven's reign," or "kingdom," in the 17th verse of the 4th chapter, is objected to; but as no Chinese phrase is proposed to replace it, I can only say that it strikes me as peculiarly suitable, because the word *wang* means *reign*, as well as *kingdom*.—The following remark is made on the 11th verse of the 3d chapter: "I baptize you with water to repentance," literally given, sounds harshly; it might be remedied by saying, "inculcating repentance." The phrase stands thus in Chinese: "I indeed with water baptize you, so that you repent of sin." Without remarking on the Chinese—since it is not the phraseology so much as the sentiment that is impugned—I would ask, Is such licentious freedom to be admitted in translating the word of God?—In the 18th verse of the 5th chapter, the phrase, "till all be fulfilled," is objected to. It is literally thus in Chinese: "One point, one hair's-breadth of the law, certainly shall not arrive at failure, (shall) not come to the extreme limit without obtaining the fulfilment." I have not been able to do justice to the force of the passage by so literal a rendering. Two negatives, to which Mr. M.

appears to object, possess great strength and beauty in Chinese, when properly applied. This sentiment, expressed affirmatively, would be, "shall to the utmost extent be fulfilled."—"All nations," (6th chapter, 7th verse,) it is said, 'does not suit the word "heathen" so well as "foreign tribes."' But by "foreign tribes," the Chinese undoubtedly understand all without the bounds of the Celestial Empire, whom they often designate foreign devils. Is then the sacred Speaker to be considered as a Jew, or a Chinese? To a Chinese reading the Scriptures, *chou kwo*, "all nations," would of course include his own; but "foreign tribes" would include all except his own.—On the 23d verse it is said: "the Chinese never speak of an eye being *perfect*, but clear." The word *tseuen*, is used by them to denote a perfect body, and I see no reason why they should not speak of a member of the body being complete by the same term.—Perhaps the generic term "flowers" would have been more suitable by which to render *κρίνα* than the words in the 28th verse, since the Greek term is used in that extended sense.—It is sufficient to say of the prohibition, "do not judge," that an apposite term is chosen to represent *κρίνω*: for *shin*, in Morrison, not only means to judge officially, as that does, but also to form an opinion of a person or a thing: Mr. M. proposes to substitute a comment for a translation.—"By their fruits ye shall know them," or, "ye shall know them by their fruits," are both phrases according to the Chinese mode.—The term for Centurion in the old version, 8th chapter, 5th verse, is "commander of a hundred men;" what other phrase Mr. M. would substitute, he does not say.—"The children of the kingdom," it is said, 'should be "the subjects of the kingdom."' Children means also subjects; see this point discussed on Luke i.—"Thy faith has saved thee," would be more intelligible,' it is said, 'if rendered, "Thou hast faith, and therefore art saved."' The literal translation of the old version is, "Thy faith has *cured* thee,"—a sentence which no Chinaman who reads the narrative could misunderstand. Whether in the new version *keu*, "to save," meaning "salvation," or "deliverance from temporal calamities generally," or *tseuen*, "to heal" or "cure," be used, is not stated.—*Seih foo*, "daughter-in-law," would be more in accordance with the original, than "step-daughter, and step-mother," as Mr. M. observes on Matt. x. 35.—"Revile," would *not* be so suitable, as the rendering in the old version; which is, "whosoever *with words attacks* the Son of Man;" a common mode of speech with the Chinese, equivalent to speaking or inveighing against him.—"Heart of the earth," Mr. M. says, would sound better in Chinese "under the earth." But why? not because *te sin*, "earth's heart," is not a Chinese phrase, for it is the very term they use to designate the *heart* or *centre* of the earth, and has thus the remarkable property of being both a literal rendering of the Greek, and quite a native phrase. *Chung sin*, middle heart, or *sin* alone, means "centre;" as *hwan sin*, "a circle's heart," denoting "the centre of the circle," and *te chung sin*, "the earth's middle heart," for the centre of the earth.—"Your eyes," (in 13th chapter, 15th verse,) it is said, is put for "their eyes." I can assure the reader, there is no such mistake in my copy of the Chinese Scriptures. The pronoun used throughout this verse means *their*, and never by any chance *your*. It is "their eyes," not "*your eyes*." I exceedingly deplore this want of accuracy in almost every charge alleged against the old version, whether the accusation be of a graver or a lighter character.—On the 20th verse it is remarked, 'the Chinese have an appropriate term for "*the word*," which

is not used.' It is translated by *yen* in the old version, which has the same meaning in Chinese as, "*the word*" has in English. *Taou*, "doctrine," I suppose, would be substituted by Mr. M. where *λόγος* occurs in the original. It also means 'word;' but it means likewise "a divinity, reason;" and is the name of one of the three sects in China, which boasts of eternal reason as its basis and characteristic.—In Matt. xiv. 5, it is said "put to death" had better be rendered "kill." Yet "cause him to suffer death," is the meaning of the Chinese, and a native mode of expression. *Sze* used as a verb, "to put to death," or *sha*, "to slay," would also have represented the original.—"Was moved with compassion," in the 14th verse, is said to be too literally rendered; but if it be intelligible, as the phrase in question is, does not a close translation secure variety of expression?—In the 15th chapter, 31st verse, "wondered," it is said, 'had better be brought down and coupled with "glorified."' But the two acts are not united in the text; "wondered" is an effect produced by the miracles related in the preceding verse; and, "glorifying the God of Israel," is stated at the close of this verse as a consequence of a further consideration, as it should seem, of the wonderful works of Christ.—In the next verse, *san t'ên*, "three heavens," for "three days," is said to be "too colloquial for a serious book." Three heavens, (according to popular notions, three revolutions of the heavens,) denotes three days. It is colloquial in the general language of China; and in a *conversation* of the Saviour with the disciples, is perfectly admissible without the slightest derogation from the dignity of the Speaker. *San jih*, "three suns," if this be rejected, is the only phrase the language supplies for "three days." Now those who only understand *Fuh-keen*, do not use *t'ên* in conversation, but comprehend it in writing; while *jih*, "sun" or "day," which the new version doubtless supplies for *t'ên* of the old, is colloquial with them, as it is also with scholars in the language of China, (*i. e.* Mandarin.) Where then is the solidity of the objection to *t'ên*, because it is too *colloquial*, when *jih* is equally colloquial?—On the phrase "flesh and blood," (chap. xvi. 17,) for which it is proposed to substitute "human agency," I would merely remark, in addition to what I have already said on this subject, that the Chinese must understand the term, because they have this sentence, *jih teaou sin keu*, "the *flesh* leaped and the heart was alarmed;" in which, undoubtedly, *flesh* is put for the body.—"The gates of hell," it is said, had better be "the powers of hell." The phrase for "hell" in Chinese, is "earth's prison;" and what more natural than "gates," in connexion with "a prison?" The proposed alteration would not compensate for a departure from the original text.—Verse 24th, "take up his cross," is to be translated "endure persecution." Another instance of destroying figurative language without necessity; since there is no more reason for the change in Chinese, than there was in the first version of the Scriptures into the English language.—In chap. xviii. 15, "saved thy brother," is proposed to be substituted for "gained thy brother;" but in what sense "saved" is to be used, is not mentioned. The passage appears to mean, that reconciliation would be the successful result of the procedure recommended. The old version has *hwo*, "to obtain;" to gain, in the sense of acquire.—It is said on the 22d verse, "seventy times seven," is in the old version, "seventy-seven times." The phrase is difficult. Perhaps *tsze*, "times," should have been put after "seventy;" thus, "seventy times seven times;" which is agreeable to Dr. Campbell's rendering of the Greek; but even then it is questionable, whether the precise meaning would be more

clearly apprehended by a Chinese. I know of no other mode of translating the passage, unless *sze pih kew shih*, "four hundred and ninety," be introduced. It is certain however that the Chinese, if they were to say, "seventy times seven make four hundred and ninety," would use the precise expression in the text, *tseih shih tseih tsze*, "seven tens, seven times," but the result *tih sze pih kew shih*, "obtain four hundred and ninety," being added, would prevent ambiguity: as the phrase "four fives attain twenty" proves; that is, four times five make twenty.—"One flesh," Mr. M. says, had better be rendered "one body." A man and his wife, according to this interpretation, would then only have one body between them. The term of the old version is much more appropriate than this.—In reply to the remarks about eunuchs in the 12th verse of this chapter, it will be sufficient to state, that there are the same objections to the Greek and to the English; than which the Chinese is no more censurable. *Yen jin*, of the old version, for "eunuchs," is applied to their station as keepers of the Imperial Harem: and so is *kéen*, another designation in the same verse, which means "superintendent." The two words denote offices of trust and responsibility, as well as the word *εἰνοῦχος*.—"The God of Abraham," &c., it is said, would be understood, the "spirit, &c. of Abraham." This subject will recur in my remarks on the proper term for God.—"The Chinese," it is said, "have no abstract word for understanding." But I am sure they will understand the phrase of the old version in the sense intended. Mr. M. recommends "mind" to be substituted: but this is, in effect, advising the omission of the idea, for there is only one word for *mind* and *heart*, which is already employed in this verse.—It is not said what term is chosen to supersede *phylactery*, and, therefore, I cannot judge of its propriety.—The objections to other passages in this Gospel, are either too trivial to admit of individual refutation, or have been refuted before. They consist in mere opinions, to which, after what has been said, the opinions of the original translators may well be opposed without fear for the result.

From a perusal of the above remarks, they will be seen to embrace an answer to charges of mistranslation of particular passages; misappropriation of Chinese terms; introduction of barbarisms, &c., as well as that of offending against idiom.

2. Unsuitable terms for special subjects, is another allegation against the old version. Thus *hin*, for God, is objected to by Mr. M., who says, 'the word used for "God" in the old version means "spirit" or "invisible being," and is applied by the Chinese indiscriminately to the spirits of gods or men, but never to the Supreme. The expression "Supreme Ruler," on the contrary, is immediately understood by them as referring to the Supreme Being.'—A suitable expression, by which to denote the God of the Scriptures, has been found exceedingly difficult to obtain. Since *shin* means *spirit*, it is so far applicable to God, for 'God is a spirit.' It means also *divinity* and *divine*, according to Chinese usage generally; for substantives, with some exceptions, may also be used as adjectives, whose position in the sentence indicates the sense. Another meaning of *shin*, connected with *ming*, intelligence (*shin ming*) is, "the gods of the Heathen," before whom nothing is dark or obscure. The etymology, or rather composition of the character, is favourable to its use for God; since it signifies "to reveal and to extend." *Shang te*, 'Supreme Ruler,' is appropriated in the new version to designate God:

any English reader, therefore, unskilled in Chinese, would suppose that this term indicated christian sentiments of God; but how egregiously he would err, a very few remarks will, I trust, demonstrate. *Shang* certainly means "supreme," but *te* means "emperor;" which latter word, preceded by *hwang*, is the common appellation of the emperor of China, to whom *shang* itself, literally *the supreme*, is also applied. It moreover denotes the supreme person, either on earth, or among the assemblies of the gods. *Shang yu*, means an imperial edict,—the supreme edict. The anger of the supreme (*shang noo*), means the anger of the emperor. *Hwang shang*, the "imperial supreme," is, as well as *hwang te*, "the imperial ruler," an appellation of the emperor of China. The three designations, *hwang*, imperial, *te*, ruler, and *wang*, a petty prince, are considered by some as indicating three grades, of which *hwang* is the first, *te* the second, and *wang* the third; according to this view, *te* does not occupy the most elevated position. On the phrase *shang te*, Dr. Morrison remarks, "The epithet, though seeming to express the Christian idea of God, is, however, applied to more than one divine personage." Its application to a superior power, principle, or inanimate existence, whatever it may be, is evidently borrowed from its use on earth, to denote supreme authority or government. It will be a difficult question to settle, whether *shang te*, *shin t'een*, or *shin*, is to be appropriated to express *Elohim* in the Old Testament, and $\Theta\epsilon\acute{o}\varsigma$ in the New. In the *Hea Mung*, part of the "Four books," I met with a quotation from the *She King*, the most ancient collection of odes extant in the Chinese language, of which the following is a translation. "The descendants of the Shang dynasty numbered more than one hundred thousand persons. *Shang te*, the supreme ruler, decreed their subjugation to Chow, for *heaven's* decree is not invariable," (that is, is not always in favour of one dynasty or family.) What I would particularly commend to the reader's attention is, that *shang te*, "the supreme ruler," and *teen*, "*heaven*," are used as synonymous terms, and applied to the source of that decree or fate which regulates the condition and controls the destiny of mortals. But whether that source be omnipotent, omnipresent, infinitely wise, or even intelligent, is a point to be decided by native authorities alone. It seems to be the same as *t'een*, which Chinese commentators explain by *le*, "principle." It is also said to be diffused throughout the material universe, and, indeed, is but another name for *t'ae keih*, the "highest point," or, *woo keih*, "no point," the very source and origin of all things, beyond which the mind cannot reach;—an innate principle of primary matter, which, when organized, is called *sing*, "nature." By reference to this abstract existence *t'een*, "*heaven*," is explained. I never could learn that attributes of wisdom, power, eternity, immutability, were applied to *t'een*; and, *t'een* being the same as *shang te*, this latter is therefore not a very suitable term for the Infinite Jehovah: since whatever be its object, it may be said to designate the unknown god of Confucius and his followers.—There are many places in Sacred Scripture, which are not a translation of *Elohim*, or *Jehovah*, where it would be much more objectionable than *shin*; such as, the Supreme Ruler and Father of our Lord Jesus Christ; the Supreme Ruler of Abraham; the only living and true Supreme Ruler, &c. &c.—I might enumerate other instances, where $\theta\epsilon\acute{o}\varsigma$ denotes the true God, and idols, and even Satan himself. For what is the true sense of the word god, deity, or divinity in its ordinary import? Is it not that object to which men render supreme homage? Hence the phrases—"whose god is their belly," "the god of this world," "the star of your god

Remphan," "the gods have come down to us in the likeness of men;" to all which cases it would be obviously improper to apply *Shang te*, especially to Satan, who is not the supreme ruler of this world, though worshipped by its votaries—which is the simple idea attached to "god" in these passages,—the object of supreme adoration, one who is served in preference to every other claimant; which *includes* a dominion over those who serve him, though he has not the universal right to dispose of his devotees without permission from the supreme authority. It is, in fact, what every man places as supreme in his affections.—*Shang te*, applied to Jehovah, seems to restrict his prerogatives to the single act of ruling; and, in Pagan writers, certainly ranks no higher than an unknown something, invested with authority, which may, however, be overruled by the conduct and ways of men. Numerous instances of this sentiment are interspersed through the writings of Chinese philosophers. But what acts of *homage* are rendered to *Shang te*? The ordinary, and indeed extraordinary, objects of worship are the spirits of deceased ancestors and parents, who are deified, and served with the most profound outward veneration which human beings can render. They are designated *shin*, the term appropriated to the sages who receive divine honours. These deified spirits are placed on an equality with *Shang te* and heaven; which is proved by the ceremonies that take place on the eve of an emperor's coronation, when he announces the events of the coming day to *Shang te*, heaven and earth, and the spirits of his departed ancestors; and when the emperor elect is introduced or recommended to heaven. Here all receive equal homage. *Shang te* has no advantage over *téen*, or even the spirits of dead men. In what may be called the national religion of China, the emperor, who is the priest, sacrifices to heaven at the winter solstice; to earth, at the summer solstice; then to *shang te*, praying for corn; and then to his ancestors, and gods of all descriptions, celestial and terrestrial. *Shang te*, moreover, is an epithet applied to local deities, as the following names indicate. *Heuen téen shang te*, "the sombre heaven's supreme ruler," is a god of the northern hemisphere. *Yuh hwang shang te*, "the diamond imperial supreme ruler," is another god. *Tae shang*, "the great supreme," is applied both to the emperor's deceased father, and to the founder of the sect Taou. *Shang te* and *Téen* seem in several respects equivalent to the Jupiter Optimus Maximus of the ancients.—If any notion, approaching that of the Supreme Being, be entertained of *shang te* or heaven, it is that of the god of providence; but then, in connexion with this, other notions are held which nullify the conception of an almighty, ever-living being. Heaven, earth, and man, are a sort of material trinity, of which this one principle, innate in matter, is the essence. I am strongly inclined to think, from what I have read in native authors, and from the opinions of foreign Chinese scholars, that *Shang te*, or heaven, is only an imaginary personification of this principle, used to denote a sort of mysterious supreme, to be approached but seldom, who sways the destinies of mortals, and by whose name influence is acquired over the public mind for political purposes. Hence Confucius seldom spoke of heaven, the divine decrees, and a future state.—Now the gods which the Chinese constantly worship are called *shin*, the etymology of which I have before mentioned; and the question, I apprehend, between the translators of the old and of the new version is, whether the object of supreme worship be properly represented, by a term which Pagans employ to denote those invisible beings, be they many or few, to which they

ascribe divine honours—*Shin* ; or by one used as a kind of spell to bind their minds, equivalent to fate, about which they know nothing, but that it influences their destiny—*Shang te*.

Taou, (*word, doctrine, reason, virtue, way, means, &c.*) perhaps receives more epithets appropriate to the Eternal God than any other power or principle endowed with supernatural honours ; yet it would be a most unsuitable designation of Jehovah. The practice of the sacred writers, as a safe example for imitation, commends itself to the devout study of a translator of the Scriptures. In the Old Testament, *Elohim*, the word applied to God, is used to denote idols, good angels, magistrates, judges, false gods, Dagon, the golden calf, and also to denote the Supreme Being. *Θεός*, in like manner, used by Pagan writers, and understood by them in much the same sense as *Shin*, is also used by the inspired writers of the New Testament. Can we err, therefore, in following their example ? and shall we be justified in departing from the simplicity of Scripture, and seeking different terms by which to denote the true God, from those employed to denote inferior gods, in opposition to the practice of inspired historians, prophets, and apostles ? Besides, a generic term is required for God, and not a specific appellation, except where he himself has chosen it. It would be obviously impracticable to use *Shang Te* in all places where *Elohim* in the Old Testament, and *Θεός* in the New, are used. It belongs rather to the commentator, the Christian writer, and the preacher, to adopt epithets, than the translator ; his office is to seek terms in the language into which he is translating, to express the sense of the original. Dr. Morrison, as late as 1825, eighteen years from his entering China, in allusion to the controversy about *T'èen*, *Shang Te*, &c. writes : "Our opinion is, there is a portion of truth on both sides of the question ; and the best way would have been to let the words go on to be employed, till they acquired a definite meaning, according to Christian acceptance, from usage ; as the Greek *Θεός*, the Latin *Deus*, and perhaps the Saxon *Woden*, became Christian terms." I must acknowledge that when I was at Malacca, I concurred with the Missionaries there in considering *Shin* an ineligible word for God ; which we seldom used in that sense, except in connexion with *t'èen*, heaven, added to it, as *Shin T'èen*. Some months ago, while meditating on this subject, (before I knew any thing of the proposed new version,) with a view to obtain a satisfactory opinion, I doubted the propriety of introducing *Shin T'èen* in the Scriptures, which I however prefer to *T'èen* simply, or to *Shang Te*. Nothing will be lost by adhering to the simple expression *Shin*. For the Scriptures are full of descriptions of the God whom they reveal, which must distinguish him from every false deity, and vindicate his character in the sight of the Heathen. It would seem that a more distinct impression of the personality of the Supreme Being prevails in the northern than the southern part of the empire. The colloquial expression there, for "the supreme controlling power," is, "venerable heavenly father," and the phrase "venerable father," is a title also given to official men.

In concluding my remarks on this important subject, I would observe, that *Shin* is not applied to idols, (which are known only to the sect of Fuh, or Buddhists, and denominated *poo sa*, or *gnow seang*, "images"—) but to the invisible beings which these images represent ; and that the most influential of the three sects, that of Confucius, though it has numerous gods, yet only worships deified departed spirits, or imaginary topical deities of particular hills and valleys, mountains and rivers,

wind and rain, lightning, &c. Now these imaginary deities are constantly represented in Christian tracts by *kea shin*, "false gods," in opposition to *Chin Shin*, the true God; whence no mistake is likely to arise from the use of *Shin*, defined according to the Scripture representation of God. But since *Shang Te* is the term by which God is to be always described in the new version, it is an absolute appellation, which will create no impressions other than those already received; and since every existing appellation, such as *T'een*, *Shang Te*, *Shin Choo*, is liable to strong objections, would it not be better to adopt the generic term *Shin*, which answers to our word God? The Jesuits first used *Shang Te*, and afterwards *T'een*, both which epithets are now abandoned for *T'een Choo*, "Heaven's Lord;" a term highly objectionable, not only because it designates so corrupted a system of Christianity, but because it seems to restrict the prerogatives of God to the proprietorship of heaven. The Heathen do not possess our ideas of God; all their notions of even the most venerated of their deities are circumscribed by locality.

Shin, used in the old version for God, and applied by the Chinese to their objects of worship, is, in the new, preceded by *shing*, holy, for "Holy Spirit." The phrase "influenced by a holy God," as the Chinese would doubtless understand it, is not a whit more definite, or intelligible, in a Christian sense, than the expression of the old version; while it is a most unfaithful translation of the original. *Shing fung*, means "holy or sacred wind," or "breath,"—according to the primary signification of *fung*,—which is "the breath of nature; the wind; air in motion; custom; usage; spirit; temper; feeling; to scatter or disperse as by the wind; to diffuse instruction, or affect by example." It is used also in a variety of other senses, in connexion with other words. This word will readily be recognised as bearing a strong affinity to the Hebrew *ruach*, and the Greek *πνεῦμα*—words used in the Old and New Testament to denote the Spirit of God—as well as in several of the senses to which *fung* is appropriated in Chinese. Of the phrase *Shing fung*, Mr. Medhurst says, "it does not convey to the Chinese mind the sense intended." And I would ask with all seriousness, does *Shing Shin* convey the sense intended?—One of the worst features of Mr. M.'s remarks on the comparative merits of the two versions, is their disingenuousness; attributing to Pagan phraseology, meanings which the Chinese could never entertain, and condemning, in a sweeping manner, as unintelligible, words and phrases in reality more adapted to convey the mind of the Spirit. I am not called upon to decide which term is preferable, or whether both should be rejected. No existing phrase will be found perfectly free from objection. I do however greatly prefer the term of the old version; and since it has become somewhat known by the diffusion of the New Testament, and Christian books, it is not wise to disturb it without ample necessity.

If the translators of the old version "were peculiarly unfortunate in the choice of terms," I am bound to express my conviction, that the authors of the new version have been far less successful. The phrase for "circumcision," not to dwell upon its explanation, is both obscure and unnecessary. Mahommedans have been in China since the ninth century—(Jews are also said to inhabit the interior)—from whom the term now in existence may have been derived. At all events, since it was in use, (and is not of such all-importance, like a doctrine on which

salvation hinged,) the phrase might have remained, without essential detriment to the Chinese.—I am sorry that attempts have been made to disturb such expressions as *prophet, apostle, priest, &c.*; since those names are becoming known in the Christian acceptation; and those proposed to supersede them are either equally strange, or in unison with Pagan notions on such subjects. *Εκκλησία*, translated by Dr. Morrison, *hwuy*, “assembly” or “congregation,” is denoted in the new version by *shing hwuy*, “holy assembly;” and the change is justified on the remarkable assertion, that the Chinese “know nothing of societies but illegal ones.” According to this, *shing hwuy* means a *holy, illegal, proscribed* assembly! The fact of his prefixing to the word an adjective shows that its meaning is indefinite, and we might as well reject the word *assembly*, because a rabble choose it as their designation. When the government denounces illegal combinations, it uses the term *hwuy FEI*, “associated banditti;” *hwuy*, simply means “to associate,” “to assemble,” “to unite together;”—an association, a benefit society, a club, a meeting of persons of equal rank. Mr. M. seems to have confounded words which are perfectly distinct.

The word *flesh*, in a religious sense, is also objected to, and expunged from the Chinese in the new version, where it occurs in such passages as “fleshly lust,” and others. I do not think the application of this term can be misunderstood by Chinese, accustomed as the nation generally has been for eighteen centuries to Buddhistical sentiments and expressions. I quote one, where “flesh” is used in the religious sense; *juh yen*, “carnal eyes,” is opposed to *T'een yen*, “heavenly” or “spiritual eyes.”

THIRDLY, With regard to the Deficiencies of the original translators, little need be said; yet the remarks in the Memorial, on this subject, cannot be passed over in silence. I am much surprised at the attempt to represent the style of the old version, as founded on a translation of parts of the Scriptures which Dr. Morrison took out with him to China. The version is also said to be the result of the first seven years' study of the language, on which point much stress is laid to prove its insufficiency. That Dr. Morrison,—who was engaged in compiling his voluminous and excellent dictionary during so many years, which is filled with native phraseology, translated from numerous authors, whom he must have read and studied,—who was so long the medium of communication between British and Chinese authorities, daily conversant with the written and oral languages, by intercourse with persons of different grades in society,—should have had all these means of acquiring native phraseology, (an immense mass of which must not only have passed through his mind, but have been in constant use,) and yet be unable to write idiomatically in the language,—nay, should have no more sense of propriety than to turn aside from native authorities, and build his entire translation on the work of an unknown foreigner, appears to me a most improbable supposition. Numerous corrections of the Scriptures were made while I resided at Malacca as superintendent of the Chinese press, which are indeed visible in the editions printed from the old blocks. Several other corrections were also made during the progress of the last edition through the press. Dr. Morrison was in the daily habit of reading the Chinese Scriptures in his own version, to the close of life, and would not, I believe, have sanctioned the expense of stereotyping a new edition, if the

translation had not been in accordance with his views. That he was intimately acquainted with the language, it would be absurd to deny; and to say, that he acted candidly and honourably, when, knowing the defects of his translation to be so great, he continued to speak well of it as his judgment matured, would be equally absurd. He was therefore either so unacquainted with Chinese as to be unable to form an accurate judgment, or he imposed on the Christian public a version which he knew to be unworthy of their patronage, or—the whole facts of the case have been mistated.

All who are capable of reading the language, will acknowledge that Dr. Milne's books are among the most valuable means of diffusing truth, possessed by the Chinese mission. For simple, lucid, powerful, interesting, idiomatic statements, his tracts have not only never been excelled, but have not been equalled. It is true, he so communicated Scripture truth as to prove that he would rather be a barbarian in language, than compromise one essential doctrine, for the sake of gratifying Pagan prejudices. It is, probably, because others have attempted to follow in his footsteps, that the "*Malacca* phraseology" is denounced as anti-idiomatical. I can assure the author of the Memorial, that, while I was at Malacca, the Missionaries, who wrote and spoke Chinese, although happy to avail themselves of the labours of their predecessors, were fully convinced that they must go to native authority, both in writing and speaking, to qualify themselves for their work; and such were the facilities afforded from an excellent Chinese library, superior teachers, and daily conversation with natives from China in their own tongue, (which necessary duties required,) as well as with the residents in their local dialect, that if good progress had not been made in an ordinary space of time, it was at any rate not because less means were supplied than at other stations, or that the Missionaries were fettered by superstitious attachment to improper models. For what purpose the writer of the Memorial has placed the practice of the Dutch Missionaries, of whom he speaks so disrespectfully, in juxtaposition with the supposed conduct of students of Chinese at Malacca, it is exceedingly difficult to divine. It was competent to him to relate his own experience and mistakes, but not to impute similar mishaps to others, of whose habits of study and mental energies he was not cognizant; and whose circumstances, on entering their labours, were widely different from his. I can only say, that if acquaintance with the best native authors was not acquired at Malacca, there was no station out of China which furnished facilities nearly equal to it. Mr. J. R. Morrison, who read Chinese with me for some time, wrote after his return to China, to advise me to retain the Mandarin teacher if possible, since his own experience convinced him, that he was far superior to teachers generally employed at Canton. Notwithstanding all that Drs. Morrison and Milne have effected in Chinese literature, it was a favourite maxim with some in the Straits, that they were ignorant of Chinese, because they did not speak *Fuhkeen*. With equal justice it might be said, that a person who can write and speak the English language with great propriety, is not an English scholar, because he cannot speak the broadest of some of our provincial dialects. Dr. Milne had, I believe, a partial acquaintance with *Fuhkeen*: but for Dr. Morrison to have studied it, would have been extremely absurd, because he had no need of it; being placed among a people who spoke the dialect of Canton, which he used, together with the general language of China—the Mandarin; in which latter, *educated* persons of

every province are expected to speak. The Missionaries of Malacca, while I was there, spoke both Fuhkeen and Mandarin.

Misapprehension prevails in the minds of some with regard to the Chinese version of the Scriptures; who suppose, because there are different dialects in China, that Dr. Morrison has not written in the most popular one; the notion is quite erroneous. There is but one *written* language throughout the empire, which is understood in every province by all who have acquired the art of reading.—I have alluded to the different styles of composition in a preceding part of this paper. A person who is only acquainted with the broad Yorkshire or Lancashire pronunciation, if he had read extensively and understood the principles of English, might write intelligibly; but one instructed in the correct pronunciation, having had intercourse with persons of refined taste, would write much better. It is doubtless true, that mingling with every-day society, and ascertaining how little multitudes know, is a valuable means of securing simplicity; while it is equally important to remember, that a good education will prevent offences against good taste. But I must now proceed to the

(FOURTHLY,) Qualifications of the translators of the new version.—The persons favourable to the design, and who are actively engaged in preparing the new version, are enumerated in the Memorial, together with their views and capabilities. The way, it seems, was prepared for a new version by “calls loud and frequent;” Dr. Morrison himself, is represented as ardently desiring it. This must be a great mistake, since I am assured, from the best authority, that he was *unwilling it should be disturbed at present*. The remark about alterations in the language, as improvements on the Chinese mode of writing, are, I suspect, (since they are given as mere report,) equally founded in mistake. The Doctor is the last person I should have pointed out as an *innovator*. He always advised me to store up expressions and sentiments, from native authors, (which was, I believe, his own practice,) to be ready when occasion required. His own style, when writing on general topics, was observed to be full of native allusions and modes of speech.

The subject of a new translation is introduced, by reference to a request of Dr. M. made to its author, some years since, that he would point out mistakes or defects with a view to prepare the Scriptures for a new edition. “In reply, he forwarded a specimen of the first five chapters of Matthew, in which various alterations were suggested in the existing version, the redundant particles curtailed, the style remodelled, and the obscurities made plain.” A different opinion of this specimen was formed in China. I recollect particularly a communication on the subject to the Malacca Missionaries, in which Dr. M., alluding to a phrase adduced by Mr. Medhurst as contrary to Chinese idiom, referred to a respectable native author in proof of its genuineness. He advised Mr. M. to make a new version, doubtless from the fullest conviction, that their principles of translation did not accord; and since the mistake had been committed of rejecting a pure Chinese phrase as spurious, two important reasons would induce the Doctor to decline further assistance in correcting his own version.

Mr. Medhurst and Mr. Gutzlaff are, of course, the responsible agents in preparing the new version; both of whom have had much intercourse, in different local dialects, with the Chinese of the eastern colonies, and

on the coast of China. Occasional intercourse with natives in hasty visits to the coast, is not, however, a source of information to be much relied on in philological matters. It would be invidious, minutely to scrutinize personal qualifications.—I am of opinion that the new version, both as a literary production and as a translation, is a complete failure, if the specimens in the Appendix, and the philological remarks interspersed through the Memorial, be a fair representation of the whole. Its inconsistencies, which are pointed out in the Appendix to this statement, are numerous; condemning expressions in the old version, which are used in other places in the new, under exactly similar circumstances. It is not a translation of God's word, nor is it, in many respects, good Chinese. Natives who read it may derive meaning from it, but not that which the Scriptures teach. It is vastly inferior to the old version, as a representation of Holy Scripture; and since it is the production of superior advantages, and of later years, its merits sink far below its pretensions.—But are there *no* defects in the old version? Were I to assert this, I should excite unmixed wonder; since it is a *first* version into a difficult language, and must needs be susceptible of much improvement. Its chief imperfections are, perhaps, a too literal adherence to the order of the original, where equal faithfulness might be secured by a more idiomatic disposition of the words; and also, inattention to some minutiae in arranging antithetic words and phrases, to which the Chinese attach great importance. Sometimes by omitting, sometimes by supplying, a word or two, the euphony of a sentence could be improved, without impairing its fidelity to the original. Fewer characters, in some proper names, should have been originally used. The general phraseology is exceedingly good; and words are well chosen, so far as I have examined the Scriptures, which, when at Malacca, we read daily in the college—expounding particular books on the Sabbath, of which I may mention the Psalms, Romans, the Gospels, and the Acts, besides superintending, with an inconsiderable exception, the entire printing of the last edition. I did not scrutinize the translation for the purpose of testing its merits; but reading it for other purposes, I was indirectly supplied with the means of judging. With a judicious application of sound Biblical criticism, a correct knowledge of Chinese and of the original languages, improvements might no doubt be effected to some extent, more especially in the Old Testament; but I should be sorry to see the principles adopted in the new version, applied even to the revision of it.

FIFTHLY. With regard to the difficulty of translating the Scriptures into Chinese, arising from the genius of the language, and its supposed contrariety to Hebrew, I would offer a very few remarks.—The Hebrew and the Chinese are both languages of great simplicity of construction; the elements of which, however, do not altogether coincide. The latter retains its symbolical character, (although the form of the symbols has undergone considerable change, and their application is extended, according to the requirements of increasing improvement and civilization;) and in this respect differs essentially from the Hebrew. There is, consequently, no modification of particular words, answering to the cases of nouns and modes of verbs in a western or the Hebrew language,—nothing like concord, syntax, or prosody—*position* alone determines the sense. Sometimes a character is added, to denote these changes; which, however, frequently take place without any indication, except what is

derived from the context.—The Hebrew parallelisms, which Bishop Lowth has illustrated in so interesting a manner, are remarkably exemplified in Chinese; especially the *synonymous*, the *antithetic*, the *constructive*, and the *numerical*. There must, therefore, in the poetical and sententious parts of the Old Testament, be *comparatively* little difficulty in rendering directly from Hebrew into Chinese. My limits will not admit of quotations to elucidate this point. Apologues, parables, climax, interrogation, description, and paronomasia, are all properties of Chinese composition, and not dissimilar to those employed in Scripture. Prosopopœia, so peculiar in Hebrew poetry, though not unknown to Chinese, is yet not a prominent feature in its composition, and, so far, it differs from the style of Hebrew writers. Figures of speech, and allusions derived from customs not familiar, would be understood with difficulty, at first; but bold personifications of inanimate matter, which consist in apostrophizing objects with which all nations are conversant, would soon become as natural in Chinese as in other languages. Proverbs are numerous, some of which resemble those of Scripture. In reading over the Proverbs of Solomon in Hebrew, I was struck with the facilities afforded by this mode of writing, for a perspicuous, faithful, and idiomatic rendering into Chinese. It is also remarkably adapted to narrative. All the historical portions of Scripture would, therefore, assume a Chinese dress as their appropriate costume.—Though usually considered stationary through ages and generations from a very remote period, I cannot but regard China as the subject of numerous changes; she has also had intercourse with many who have come from countries considerably to the westward. As early as the first century, the superstitions of Buddhism were introduced from India, accompanied, no doubt, by numerous allusions to Indian manners and customs. A mode of spelling, or rather of indicating the sound of an unknown Chinese character, by uniting the initial sound of one and the final of another character, (as from *Pe* and *ming*—*ping* would be obtained,) was derived, it is thought, from the Sanscrit, at an early period. The Mahommedans occupy many cities in the north of China, whose language and customs are very similar to those of the ancient Jews; from them, after a residence of *ten centuries*, many modes of expression, and customs, heretofore unknown, must have been diffused among a considerable number of the inhabitants. Whether Jews exist in the interior, is uncertain. The Roman Catholics have been three centuries in China, and have indirectly prepared the natives for understanding many things in Sacred Scripture, exercising, however, an influence in numerous respects, prejudicial to Christianity.—It would be inconvenient to increase the size of this paper by other references; I have made these, to show that difficulties are unnecessarily imputed to the task of translating, when it is alleged that “the metaphors of the Chinese language unfortunately differ from those found in Hebrew,” and that their customs are totally estranged from the customs of nations more to the westward.

In conclusion: I beg to state, that I have endeavoured to give a fair interpretation of the specimens of both versions;—that, in extenuation of presuming to remark so freely, I am deeply interested in the subject, more especially since I had the pleasure to superintend the printing of the Scriptures in Chinese at Malacca;—that I am ardently desirous that the *word of God* should go forth in its original purity, as free from imperfections in translation, and from impurity of idiom, as will consist with

fidelity;—that I trust it will not be inferred from any thing I have said, that I am indifferent to the style or manner in which the Scriptures are translated;—and finally, that I am not a little gratified to find that *so very few* of the alleged defects of the old version, alluded to either in the remarks on the Gospel of Matthew, or on Luke and Colossians, in the Appendix, are capable of being substantiated.

I remain, with sentiments of high esteem for the Society, and with sincere prayers for the guidance of the Committee into all wisdom and spiritual understanding,

Their faithful Servant,

SAMUEL KIDD.

HACKNEY, Dec. 23, 1836.

GOSPEL ACCORDING TO ST. LUKE.

Old Version.

CHAP. I.

1. Since many have undertaken to communicate in order information of the affairs which have been accomplished amongst us.

New Version.

CHAP. I.

1. For hearing persons many raise pencil to narrate in order verified and predicted fulfilment of affairs amongst us.

This verse commences rather abruptly in the old version, and would have read better, had the particle *foo*, often used for the sake of euphony to introduce a sentence, preceded *yin*, "since."—*Tscang*, "undertaken," sufficiently expresses the sense of the original, since it denotes the incipient action of the verb with which it is associated. Probably *tung show*, "to move the hand," or *hea show*, "to put down the hand," i. e. to begin a work, might have been a more literal rendering of *επιχειρησαν*. *Chin*, translated (by Mr. Medhurst in the Appendix) from both versions, "to set forth," is decidedly misunderstood. Its meaning is, "in order," or, "continued series," otherwise there is no word to represent *αvaraξασθαι*, which is a military term like *chin*, and, with *διηγησιν*, signifies, "to compose a narration in continued series."—*To* means "much," as well as "many;" and though used alone in the latter sense, yet *jin*, "men," or "persons," placed *after* it, would have conduced to perspicuity, but not placed *before* it, as in the new version; because the phrase would then be taken partitively, to denote several of a certain class, company, or territory. I am not reconciled to "its," "their," and "the," as the rendering of *che*, by Mr. Medhurst, in several places of his English translation of the comparative specimens. It indicates the genitive case when connected with the substantive, or *dead character*, and answers to the apostrophic 's, or "of," by which it should be translated here; but when it comes after a *living character*, (an active verb,) it means "them," "him," "her," or "it," according to its antecedent.

The word *kae*, "for," in the new version, is used by Chinese writers to introduce a reason illustrative or confirmatory of *what precedes*; but never with sole reference to what follows. In this sense it occurs appropriately several times in this chapter; but I object to its preceding a new subject, as totally contrary to Chinese use. There is no such word in the original as *wan*, "to hear," nor was it matter of report, (the true import of *wan*,) but of knowledge, on which the author's convictions of the propriety of writing were founded. Morrison's *yin* means "because," "since," "on account of," and is always placed before the motives or reasons of any act, with the inferential particle, *koo*, "therefore," at the end of the clause, denoting the course of conduct, or the sentiment proper to be adopted, by reason of what has been stated. Hence, as an example in the first and second verses of this chapter; "because many persons have given accounts of things recently accomplished, and because Luke himself was perfectly acquainted with such matters; therefore he proceeded to write," &c. Where the one particle occurs in Chinese composition as giving a reason, the other is expected as an inference from it: both these particles are found in their proper position in the old version, and both are excluded from the new. —*Kou peih*, "raising the pencil," is foreign to the meaning of *επιχειρω*; besides that, *lo peih*, or *hea peih*, "causing to descend or let fall the pencil," is the proper phrase for expressing, "to begin to write;" which is, applying the pencil to paper. —*Shuh* in the new version is used instead of *chuen* in the old; the original sense of which is to relate fables or stories invented by others, in opposition to original matter. It is much used in works of fiction, and means "to rehearse," "to tell," "to narrate," &c. Without proscribing *shuh*, I prefer *chuen*, both as a better trans-

lation of the original word, and as very commonly found in philosophical and moral writings.—*Chiu*, “in order,” before alluded to, is retained in the new version, and put after *shuh*, “to narrate,” while it should stand before it, as in the old version, and agreeably to idiom.—*Ching yen*, “verified and predicted fulfilment,” is used to represent *πληρωω* in Greek. As a commentator I should say, undoubtedly, the *things, affairs, or transactions*, called by the sacred writers, *πραγματων*, were the result of prediction, and accomplished agreeably thereto; but as a translator of *πεπληροφορημενων* I should use *ching* of the old version.

2. According as from the beginning, they who themselves beheld them, and became ministers of the word, delivered and declared them to us.

2. According as they who proclaim doctrine from the beginning, themselves perceived and delivered to us.

Chay, translated “people,” represents the relative pronoun *who*, or *which*, as its antecedent is a person or a thing, and occupies the end of the clause with which it is connected, instead of the beginning, as in English.—The word *chuen*, rendered “hand down,” or “handed down,” while it signifies to transmit to succeeding generations (as the moral sayings of sages,) means also “to communicate information,” “to promulge,” “to record,” “to transfer to,” and is an apt rendering of *παρεδοσαν*. It is adopted both in the old and new version.—For *chaou* in the old version, *guan* is used in the new; both mean, “according to,” and mere taste determines the preference of one to the other. Nothing is gained by the change.—“They who proclaim doctrine,” is substituted for “and became ministers of the word;” the exact translation of the Greek phrase, *και υπηρεται γενομενοι του λογου*. Other places will require the terms of the new version. It is desirable, where different phrases of similar import occur in the original, to adopt a corresponding difference in the translation, if the language permits it. On this passage, Mr. Medhurst remarks, “The expression used in the old version, for ministers of the word, is not according to Chinese idiom, and would not be understood;” yet it is remarkable, that he himself has admitted, in the first chapter of the Colossians, the very same term *le* for minister, in connexion with *taou*, “doctrine,” or “word,” substituted in the new version for *yen* of the old,—“of which “word,” or “doctrine,” I Paul am made a minister.’ If the Chinese misunderstand the phrase in Luke, because it is contrary to idiom, how are they to comprehend it in Colossians?—For *tsin she*, “personally observed,” the new version has *tsin kèèn*, “personally perceived,” a less efficient and appropriate word than *she*, “to look,” “to view,” “to examine,” “to take knowledge of,” &c.; which with *tsin* well represents *αυτοπται*. Several words of this kind occur, which a cursory reader would render “to see;” but none of them are perfectly synonymous. If a Chinese were to express the act of looking over composition, or a book, he would use the word *kan*, which means, “to look,” “to observe,” and is more colloquial and less forcible than *she*, and often joined with *kèèn*—as *kan kèèn*—the ordinary colloquial phrase in Mandarin for, “to look at,” and “see any thing.” There is also another phrase which seems to determine the sense of *kèèn*; it is this: *she* (or *kan*) *puh keen*, “to look, but not to perceive.” *Kèèn*, I must, however, acknowledge, would generally be better understood than *she* by emigrants from Fuhkeen, and the Chinese inhabitants of the Straits, who have not an extensive acquaintance with the characters of their own language, nor a nice discrimination of the different senses in which they are used.

3. Moreover since, from the very first, I also had thorough knowledge of all things, it therefore appears proper, consecutively, to write to inform you, most excellent Theophilus.

3. Also I thinking from the first (1) entirely understood all things, could individually trace them back in consecutive series, to inform Theophilus, benevolent sir.

Che mei, prefixed to Theophilus, which Mr. Medhurst renders “most beautiful,” might with equal propriety be translated “most excellent;” for *mei* expresses moral or intellectual, as well as external beauty: as the phrase, *mei sze*, “beautiful or elegant scholar,” proves, unless it be contended that the *person* is praised, rather than his attainments. *Κρατιστος* is used in other places of the New

Testament, where it is translated "most noble," as a prefix to the names of Felix and Festus, who, we know, were governors of a province. It was in their official capacity that the latter persons were addressed by the apostle, and, therefore, in Chinese, the words, *ta jin*, "your excellency," would have been appropriately post-fixed to their names. Theophilus had the same epithet applied to him; but whether he was a private person of rank, or a retired servant of government, we know not. The translators of the English version have referred the expression apparently to his moral worth. Schleusner explains the Greek term by *validissimus*, *potentissimus*, and *præstantissimus*; and renders the prefix to Theophilus by *optime*, "best," or, "most excellent." But unless the word refers to moral worth, I should prefer *ta jin* to any other expression. I certainly do not admire the *jin tac* of the new version, applicable, in my opinion, neither to exalted rank nor moral worth. *Jin* means benevolent; *tac*, the bench of a magistrate, bar of a judge, a gallery, terrace, &c. It is also an official title, and sometimes applied to mean persons.—Dr. Morrison's *Seu seay* are well chosen to represent *καθεξής γραφαι*, and withal good Chinese. Mr. Medhurst has rendered the phrase, "to relate and write;" whereas nothing can be more evident than that *seu* means *ex ordine*, "consecutively." There is also the same translation of the word in the new version, into which it has been transferred from the old, with the accompanying remark—"in order, does not seem to be expressed in the old version;" when the fact is, he has misunderstood the meaning of the character, though frequently used by the best writers in that sense.—*Tsuy*, "very," a general superlative, is prefixed to *che*, "the commencement," in the old version, but omitted from the new; which has simply, "from the commencement." I should have preferred *tsuy seen*, "first of all," because I scarcely think *tsuy che* a common Chinese phrase; or that it is proper to express the different Greek words in these two verses by the same terms, as the new version has done. For *seih che*, "fully knew," the new version has *tsin shih*, "entirely understood," for no other reason that I can conceive, but that the Fuhkeen people might perhaps more readily apprehend it; certainly not because it is better Chinese, or nearer the original. *Seih che* is used by the best authors, and in government proclamations; wherefore it is a phrase which must be well known in China.—*Chuy*, "to trace back," is not so good a translation of *γραφαι*, as the *seay* of Morrison. "In addressing a person of rank," Mr. Medhurst says, "the personal pronoun is improper." This holds as a general rule, to which, however, there are many exceptions, more especially in direct address, where pronouns are used for the vocative case; as in this phrase, *urh to sze*, "O ye numerous officers:" the same pronoun is prefixed, in the old version, to Theophilus. It is a nice question, how pronouns, which so often occur in Sacred Scripture, are to be disposed of. In the old version they are scrupulously inserted to correspond with the original; in the new they are very frequently omitted. The Chinese use them sparingly; but as there are three or four different characters to express each person, and three or four others, which, added to the pronouns, form the plural, this is a proof that persons can use such parts of speech without danger of being denounced as barbarians.

4. That you may understand the truth and sincerity of the words which you have learned.

4. To cause to understand the truth and sincerity of what (you have) learned.

Morrison's "e and che," Mr. Medhurst remarks, "employed at the commencement of this verse, are synonymous, and, therefore, one may be omitted." According to this opinion it might be supposed that either *e* or *che* could be used; but this is not the case. *Che* would answer alone; and the two are frequently combined by the best writers. In this place I would translate *e*, "to," and *che*, "cause;" but the sense of *e* is often included in *che*. To prove that they are not synonymous, let it be observed, *e* means "to use, or employ;" "with;" "to take;" "to esteem;" "that," in the sense of the Latin *ut*, when a subjunctive particle; "to," before another word, as a sign of the infinitive. *Che* means, "to cause," "to arrive at the extreme point;" "to expose life in a cause;" "to take pleasure in;" "to rule, or regulate;" &c. &c. Other meanings are attached to each of those characters; but these will suffice to show, that they are far from being synonymous. Indeed, con-

sidering the numerous symbols of the Chinese language, its synonymes are exceedingly few. Of the conjunctions, though there are several, no two perfectly coincide.—*λογων* is not represented in the new version; "its meaning" (it is said,) "being included in the relative, since *λογος* frequently means things, as well as words." It may be fairly questioned, whether *λογος* is used frequently in the New Testament in the sense of "thing;" and if it be, whether a relative of an indefinite character be an appropriate translation. *Yen* is used in the old version; the term by which *λογος* is invariably translated when it means "word."

5. In Herod the king of Judea's time, there was one who superintended sacrifices, named Zachariah, belonging to Abia's course. His wife belonged to Aaron's daughters, and her name was Elizabeth.

5. About the interval of years of Herod the king of Judea, there was a sacrifice officer, belonging to Abia's course, named Zachariah. His wife was connected with Aaron's kindred, named Elizabeth.

The translators of the new version have used *Yew tae* for Judea, instead of *Joo teah* of the old. It is difficult to deal with proper names, owing to the monosyllabic symbolical character of the language, and to the numerous provincial dialects in the Chinese empire, which differ most widely in pronunciation. But the present mode of spelling proper names in the Scriptures ought not to be disturbed without ample necessity.—The expression *tang—nēn'kēn*, "about the interval of years," is rather unusual. I prefer *yu she* of the old version, ("during the time,") which is perfectly Chinese, and near the original. The new version puts "Herod" after "the king of Judea," instead of before that phrase; the reason of the alteration is, "in giving dates of reigns, the name of the country should precede the name of the sovereign." Admitting this as a general rule, the order of the words in the old version may be defended, on the ground that the phrase "king of Judea," is an expletive, added to Herod's name, which the Chinese introduce by *tseih*, "that is." No objection could then have been made to the sentence; yet it will be readily understood in its present form.—For "priest," rendered in the old version, "one who superintends sacrifice"—a phrase used by the Chinese—the new version gives "sacrificing officer." The word *sze*, "officer," denotes "a civilian;" "a military or naval commander;" also, "to rule," "to regulate," &c.: hence the phrase, *urh sze ting*, "the ear rules hearing," and not *ting sze*, "the hearing officer," which would have been a construction similar to *tse sze*, "sacrificing officer." *Tse choo*, "sacrifice's president, or lord"—the words of the old version transposed—might have been used, and then the pronoun, to which Mr. Medhurst objects, would have been unnecessary. But I do not remember *tse sze*, as used for "priest," in any native writer.

6. They two in God's presence were righteous, and practised (or walked in) the Lord's each command and each ordinance irreprouvable.

6. Husband and wife, two persons, according to the Supreme Ruler's holy view, together righteous, (and being) awe-struck, obeyed the Supreme Lord's laws, and could not be blamed.

In this verse no alteration of the old version was required, except changing *kō*, "each," or "every," into *choo*, "all," which has both a distributive and collective sense; so that for *kō keae ko le*, I would put *choo keae le*, "all precepts and ordinances;" the repetition of *kō* would thus be obviated.—The word rendered "walked," (its literal sense,) is very suitable to the Greek; while it signifies also "to practise," a use quite common in connexion with *keae* and *le*, than which I know no better words to express the meaning of the original. Mr. M. remarks on this verse, "the pronoun *they* is hardly definite enough;" but as "they both," or "they two," are used, and Zachariah and Elizabeth are the subjects of discourse in the verse immediately preceding, the objection is not well-founded.—"Before God," Mr. Medhurst says, "is not easily expressed in idiomatic Chinese. The method employed in the new version comes nearest to the idiom of any." I am greatly surprised at this observation; since *Tsae skin tsēn*, used by Dr. Morrison, "in God before," with or without *tsae*, "in," is perfectly idiomatic. The Chinese have

another phrase, *tsae shin mēn tsēn*, "in God's presence before," where the word *mēn*, "face," is introduced between *shin* and *tsēn*, "God" and "before." The phrase, "in the presence of God," can only be expressed by *mēn tsēn*, "face before," (not *tsēn mēn*, "before face," which would mean the front part of the face,) or by *tsae mēn tsēn*, "in face before;" and is as well understood as the corresponding term in English. Where is the difficulty then of translating the phrase, "in God's presence?" Does it arise from inadequate ideas of the Divine omnipresence; or consist in the term "made righteous," being annexed? The Chinese are by no means unaccustomed to suppose the spirits of departed ancestors present at their sacrifices; nay, they are directed by Confucius to serve them as present; and a commentator on a portion of the "Four Books," speaks of offering sacrifices, and pouring out libations (*keang shin*) "to influence the gods to descend and enjoy the sacrifices." If the Chinese were to express in their own native phraseology, "to take an oath before God," they would say *shin tsēn fā she*, "God before send forth oath." The following expression is quite in point: *Yu tseen ta chin*, "Emperor before great ministers;" which is, "the great state officers of the Imperial presence." It cannot, however, be the term, "in the presence of God," to which Mr. M. objects; because that is used in the 19th verse of this chapter in his own version—"the Supreme Ruler's face before"—which only differs from the phraseology under consideration in the term used for God. It must therefore be the phrase "were righteous," in connexion with "before God," to which objection is made. "According to the Supreme Ruler's holy view," may safely be declared contrary to Chinese idiom.—I have already remarked on the phrase "walked in all the ordinances and commandments of the Lord," for which the new version has substituted, "awe-struck obeyed the Supreme Ruler's laws." Two terms are used, of two characters each, *leih le* and *fā too*, perfectly synonymous, signifying "laws;" the latter, being more colloquial than the former, would be given by a native in explanation of it. Whereas the phrase in the old version, with the slight alteration suggested above, admirably represents the meaning of the original, and is well understood. The word *keae* means, "precepts or commands;" *le*, "civil or religious rites and ordinances," according to the connexion.—"Irreprovable," in the old version, is expressed by a striking Chinese phrase, which means "no place for reprehension," literally, "not any blame's place." If the word *woo*, "no," had been preceded by *ping*, "and," it would have been an improvement.

7. Moreover, they were without children; because Elizabeth was barren, (had a stone womb, the usual phrase for barrenness,) and they were advanced in years (or, had ascended to years of old age).

7. What matter of regret or indignation, Elizabeth was barren, (the same phrase as the old version) the two persons were altogether aged, without children.

I am not at all reconciled to the particle with which this verse commences. It is not the proper term for "alas!" denoting sorrow, which is *woo hoo*; but *han*, which means "indignation," "regret," &c. Now it does not appear, that either Elizabeth, Zachariah, or the sacred writer, entertained a feeling of this kind; at any rate it is not expressed. If it be alleged that *hān* is used merely to introduce what follows, it should be remembered, the parties were not Chinese, who might sympathize with the sentiment, but pious Hebrews, who cheerfully obeyed the will of God.—Mr. M. remarks: "The Chinese always put the cause before the effect." Although this is a general rule, it is not without many exceptions. The old version states a fact, and then assigns a reason for it. I admit that the verse might have been rendered, "Because Elizabeth was barren, therefore they had no children." But I prefer the present mode, which accords with numerous instances in good native writers; it is, literally, "and they had no children, because Elizabeth was barren, therefore." The literal sense of the new version is, "What matter of regret, (indignation,) Elizabeth barren, two persons all aged, no children." The reason assigned in the original Scriptures for their being without children is not in the new version.

8. It occurred, that while before God

8. It just now (or then) happened,

(he) accomplished the office of Priest, that Zachariah, agreeably to the order agreeably to the order of his course. of his course, sacrificed to the Supreme Ruler.

I do not concur in the opinion, that it is so difficult to express the phrase "it came to pass" in Chinese—meaning, I presume, "it happened or occurred." The word used in the old version is quite correct. For the pronoun "he" Mr. M. has used "Zachariah," which I can hardly think admissible in translating the Scriptures; the reader would learn from the context who was meant. In true Chinese style, however, one character or syllable of his name, (as *Sa*) would be retained, the whole word being more offensive to Chinese taste than the pronoun.—Mr. M.'s remarkable antipathy to the word "presence" is seen in his substituting "sacrificed to the Supreme Ruler," for "discharged the duties, or performed the office, of his priesthood in God's presence." Such liberties with the words and spirit of Scripture are, according to my views of translation, utterly unwarranted.

9. According to the custom of the priests, it became his turn to burn incense in the temple of the Lord. 9. According to the custom of the sacrificing officer, *he drew lots* to burn incense, entering into the temple of the Supreme Lord.

Mr. M. remarks, the word *wei* signifies rather "to do," than "to be." This is a great mistake. It is used in numerous instances for the substantive verb in all its forms. The Fuh-keen people generally translate it by the word *cho*, "to do;" but it means "to be," "to become," &c., and is used here quite legitimately and appropriately. It is clearly better expressed than understood, though Mr. M. thinks not.—The words *che tseen*, literally as I have translated them in the text, "to draw lots," Mr. M. has put for "turn" or "order;"—totally misapprehending, and consequently misrepresenting, the meaning of the Inspired Writer, who does not say Zacharias then drew lots, but that he went in his order, having been originally chosen by lot to the office. No Chinese could understand the phrase according to Mr. M.'s English interpretation of it, unless he were told that the words were to be taken in that sense.—With singular infelicity, Mr. M. makes remarks on *Tang*, "temple," of the old version, which are only applicable to his *T'een* in the new: he moreover uses *Tang* in other places, both for heaven and the temple at Jerusalem, although it is rejected here. The word *Tang*, not *T'een*, is the ordinary word for temple.—The epithet "Supreme" is prefixed to "Lord," without any sanction from the original.

10. And all the people were without, at the time of incense, praying. 10. Just during the period of burning incense, all the people were without, praying.

The arrangement of this verse differs a little from the old version, in support of which difference, Mr. M. remarks, "the time of acting should precede the act;" as if the old version had transgressed this rule: whereas the act preceded that of praying; which certainly is mentioned after the words, "at the time of incense;" as any one may see by Mr. M.'s translation of the old version; the rule however is far from being universal. The new version adds "burn" to the word "incense."

11. Now at the right of the incense altar, the Lord's messenger appeared to Zacharias. 11. Suddenly the Supreme Lord's messenger came out and appeared standing at the incense altar's right.

"Suddenly," "Supreme," and, "came out," are not in the original, nor do I think perspicuity or fidelity required them in the translation.—"Standing" is not in the old version; perhaps the word *leih*, "to stand," would have been better supplied after *k'een*, "appeared," according to the Greek.—Different words are used for "altar;" both, however, are admissible.—The word *chuh*, "to come out," rather insinuates the idea of his having been concealed in some retreat, than expresses the

simple dignity of the Scripture word, "to be manifested," for which *Heen* is quite sufficient. *Heen yu*, "appeared to," Mr. M. rejects, but on what ground is not stated. The particle *yu*, "to," is in most frequent use among the Chinese; as for example, *Kaou she yu chung*, "a proclamation to the multitude," or "to the public," or "to all;" a sentence in which the same character is used in the same sense as in Dr. Morrison's version, on which Mr. M. remarks: "the expression in the old version 'appeared to,' is not a Chinese combination of words; but the phrase in the new version is correct Chinese." I do not dispute that *chuh heen* is used, especially by the Fuh-keen people,—but the propriety of its application here; and I deny the statement in the former part of this extract. But how do the Translators of the new version conquer this difficulty? Simply thus: they leave out the fact of the angel's appearing to *Zacharias*, and merely say that he stood on the right of the altar of incense. This is a specimen of the mode in which difficulties are dealt with.

12. *Zachariah*, seeing him, was troubled, and fear fell upon him.

12. *Zachariah*, seeing him, was fearful, (or in a tranquil state of mind, for the word has both meanings,) and was alarmed in the highest possible degree (literally unconquerably).

Mr. M. has used words for "troubled," and "fear," the one of which is ambiguous, and the other is chiefly used in a bad sense; since it is applied to the state of mind peculiar to criminals, who run away from fear of detection. In the old version, *hwang* "perturbed, fluttered, agitated," aptly represents *εταραχθη*; and *keu* is an appropriate translation of *φοβος*, which means "fear," "awe," &c. I like to see the beautiful Scripture phrase, "fear fell upon him," which no Chinese could misunderstand, although he might not himself have used the same phraseology. *Puh shing*, "not to be conquered," expresses, I think, more than is contained in the original.

13. The messenger (angel) addressed him, saying, Do not fear, *Zacharias*, for thy prayer having been heard, thy wife shall bear a son to thee, and (thou) shalt call his name *Jöhan*.

13. Heaven's messenger (or the heavenly messenger) said, *Zacharias*, do not fear; the Supreme Ruler has condescended to think of thy prayer, and thy lady shall bear a son, name called *Yöhan*.

In this verse the difference of translation consists in *téén*, "heaven or heavenly," prefixed to *sze*, "messenger," by the new version; and the transposition of the words, "*Zacharias*, do not fear," for "do not fear, *Zacharias*." I think, on the latter point, the arrangement in the new version preferable; for although the context would secure the reader against such an interpretation, yet the construction in the old version might mean, "do not fear, or be not afraid of, *Zacharias*." In this verse the new version has used *téén* as a prefix to the word "messenger," which was omitted in the eleventh. *Sze* is an exact translation of *αγγελος*; and since it would, like that term in Greek, and *angel* in English, have become a known Scripture expression for those celestial beings, who visit different parts of the universe to fulfil the commands of God, it is more proper than a word which could not be generally employed, as in such passages as "the angel of God," &c. &c.; where it is evident from the 11th verse, the Translators deemed the use of *teen sze*, "the heavenly," or "heaven's messenger of God," unsuitable. Uniformity in translating such terms is exceedingly desirable, that it may not be thought that a different order of beings is referred to.—Instead of the phrase, "for thy prayer has been (or is) heard," the new version puts, "the Supreme Ruler has condescended to think of thy prayer:" not only is the particle "for" omitted, but another meaning has been added. Mr. M. remarks, "the particle 'for' is not needed in Chinese composition so frequently as in English." Suppose it be not, what then? Is the important word, introducing the reason why *Zacharias* should not fear, to be left out of a passage of Scripture that is incomplete without it, simply because the Chinese use particles more sparingly than the English? The word *kae*, "for," is as appropriate in this

connexion, as forcible, and as common in passages similarly constructed in Chinese, as the word "for" is in English; and therefore it ought to occupy the position assigned to it in the old version. No wonder the translators of the new version have rejected it here, since they have commenced this gospel with it; a place it never occupies in Chinese writers.—On the alteration in the other part of the verse, Mr. M. remarks, "the Chinese prefer saying 'God has heard thy prayer';" a singular reason to adduce for altering the word of God! The sentiments of the Holy Ghost must not be sacrificed to supposed Chinese preferences.—He further remarks, "The word 'heard' in the old version is active, and should have a particle annexed to it, to show that it is to be interpreted passively." *Wän*, the word referred to, means as commonly "to be heard," as "to hear;" the one sense is quite as well known as the other, and with the particle *e* before it denoting the past, is frequently to be met with in the best writers. The following native phrases will suffice to prove its legitimate use in the passive; *shing wan yu teen*, "the sound is heard in heaven;" *wan yu she*, "heard of in the world." The circumstance of the same word meaning "fame," "rumour," "report," is proof of its passive sense; for example, *fung wan*, "wind heard," is a Chinese phrase for "rumour;" and since it can mean no other than that "wind" is the subject, and not the agent, *wan* must be used passively.—"Lady," is substituted for the becoming and appropriate term *tse*, "wife," used always in grave classic authors, which Dr. Morrison has also employed; because, forsooth, "the Chinese, even in addressing an equal, never say 'your wife,' but use a complimentary expression equivalent to 'your lady.'" Were the modern terms of politeness, so called, to be introduced into our English version, how would they be regarded by persons of sound understanding and good taste, irrespective of Christian feeling?—The words "to thee" are omitted, after "shalt bear a son," because it is alleged "the Chinese would never suppose she was to bear it to any one else." The Christian reader well knows, that Elizabeth's cousin was married, and bore a son, to one who was not her husband, without blame or reproach; at all events, such an omission must incur the charge of treating with lightness the language of the Holy Ghost. The same reason might be assigned for withholding the circumstantial account of the birth of Christ; and what would be the result?—The Chinese words, answering to "addressed him," are omitted in the new version; and instead of, "shalt call his name John," it is said, "the child is named and called John," as though this were his name before he was born, and not one which the angel commanded Zacharias to give him.

14. Thou shalt rejoice and be glad, and many shall rejoice on account of his birth.

14. This son having been born, you may be glad and rejoice; many persons together shall rejoice.

Mr. M. remarks, "the reason of the joy should precede the joy itself." This is by no means an invariable rule; and if it were, he, as well as the Doctor, has violated it; because, while Dr. Morrison gives the reason after the joy, the new version totally omits it; and substitutes a translation, which implies that Zacharias ought not to rejoice before the birth of the child, since it asserts that he and many persons may rejoice when he is born;—a prediction is thus converted into a permission. Mr. M. adds, "the pronoun *his* being without number and gender in Chinese, may be understood of the many as well as of the child." Can it be possible that any reader of the passage and its context, when the writer foretells the birth of a child, and the consequent joy of his parents, should construe this fact into the circumstance of many others rejoicing on account of *their own* birth? I cannot entertain such degraded notions of Chinese intellect, nor do I believe a Chinese scholar could so misconstrue the passage.

15. For before the Lord he shall become great: wine or intoxicating thing he shall not drink; moreover from his mother's womb he shall be filled with the Holy Spirit.

15. For according to the Supreme Lord's opinion (or perception), this child shall greatly prosper all his life, guarding against wine fermented; also from his birth influenced by the Holy God (as I imagine the Chinese would translate *shing shin*).

Mr. M. remarks on this verse; "in the sight of the Lord," sounds awkwardly in Chinese, unless the phrase be turned as in the new version, which is perfectly idiomatic." The phrase in the new version in English, is, "according to the Supreme Lord's opinion or perception;" for which word, "opinion," or "perception," Mr. M. has put "high estimation." The Chinese phrase is *kaou k'een*, "high perception," or "conception," but certainly not "estimation," in the ordinary sense of the word; for *k'een* means, "to see things as they appear to the view of the observer, whether bad or good." The word *kaou* is merely complimentary, in colloquial language, when a person is addressing another, and simply means "your opinion," in contradistinction to *yu keen*, "my stupid opinion." Thus; "my own opinion is so and so; what is your lofty conception?" a phrase which may be applied to persons, whose judgment is disesteemed by the speaker. Irrespective, however, of this, it is far beneath the dignity of Scripture phraseology, when its object is the Supreme Being; and much more "awkward" than that of the old version, which is a good translation and intelligible idiomatic Chinese.—"Supreme" is here also added to "Lord," which is wanting in the original. Will not such a prefix intimate, that other lords are worshipped by the authority of Scripture, over whom this obtains pre-eminence?—"This child," is substituted for, "he,"—a change not necessary to perspicuity.—Again: "Be great," says Mr. M., "sounds strangely in Chinese. It needs, therefore, some word to be coupled with it to fix its meaning." I cannot understand the difficulty apprehended from the construction in the old version. "He shall be great," is good Chinese. A native, for example, knows what is meant by being great in the Emperor's presence. The *kind* of greatness referred to, no Pagan mind, ignorant of the Scriptures, could be expected to comprehend, and it is not the province of the translator to explain it. The new version solves the difficulty, by adding "prosperity all his life," a phrase most calculated to mislead the ignorant reader, who would naturally suppose affluent and joyful circumstances intended, according to the sense of *hing*, which is, "prosperity;" "to be in a flourishing state," "in high spirits," &c.; agreeably to Pagan notions of these things, and directly opposed to the severe habits of John, who lived in the desert on locusts and wild honey. The simple word *ta* is greatly preferable, as expressive of the mind of the Spirit.—*Ping sang*, "whole life," if the laws of Chinese composition be respected, ought immediately to follow *tsze tsze*, "this child;" but all these words are interpolated.—*Keae*, in the new version, is translated by Mr. M., "abstain from."—by me, "guard against;" which latter is the correct translation; for *keae tsze* only means, to beware of excess of wine, not total abstinence from it. The use of *keae* is most frequently imperative.—For *σικερα*, "any inebriating drink except wine," the new version has *neang*, on which Mr. M. remarks: "the circumlocution for wine and strong drink is unnecessary; and the phrase would be better expressed in Chinese, as it is in the Greek, by two words." The question, however, is, whether the two words in the new version represent the meaning of *οινος* and *σικερα*? I should say, decidedly not. The word *tsze*, ordinarily rendered "wine," includes fermented liquor of any kind, similar to the extended sense of *οινος*; and with *neang* before it, instead of after it, the phrase would mean, "to ferment any kind of liquor, especially wine," and therefore I have translated *tsze neang*, "wine fermented;" nor can I see what other interpretation it would bear. *Tsze*, "wine, &c. considering its extended signification, is appropriately followed by the periphrasis of the old version; for *σικερα* requires to be rendered by terms of a different meaning from *neang*.—The latter part of the verse is quite altered, as will be seen by the translation. The Scripture expression, "from his mother's womb," is discarded, because the Chinese prefer their own, which is, "come out into the world." The English term has not been substituted for the literal sense of the original, although *see* should not use commonly the Scripture phrase, now consecrated to a sacred purpose; whence, among other benefits, a close rendering secures Scripture expressions to the dignified design of the Holy Spirit. I am not, however, pleading for the words in the old version; probably *tsze sang*, "from his birth," would be more suitable.—"Filled with the Holy Ghost," Mr. M. says, "cannot be rendered literally into Chinese, without doing violence to the idiom, and obscuring the sense: but 'influenced by the Holy Ghost' is quite intelligible." It seems, then, that the Chinese are for ever excluded, by the structure and uses of their language, from admitting the important

idea in the text; that they are never to have a phrase corresponding to *πνευματος ἁγίου πλησθησεται*, but must be satisfied with *kan* in its Pagan sense, which signifies "to influence," as by example; and is much used to denote the *external* renovation sages are said to effect among the common people, by means of their superior virtue. But why should not the Chinese, who have the expression, "heart filled with joy," understand *e shing fung tseang tih muan*, "shall be filled with the Holy Ghost?" Without revelation they cannot comprehend what revelation alone can teach; and if we withhold its peculiar phraseology, or seek by heathen expressions to represent Divine truth, had we not better leave them to their fatal errors?*

16. And of Israel's children (or people) he shall cause many to return to the Lord their God.

16. Israel's numerous persons, listening to his instructions, shall return and obey the Supreme Lord, the Supreme Ruler whom they honour.

The translation of this verse is most remarkable; and the comments, justifying the alterations, are equally novel and extraordinary. "By children of Israel," says Mr. M., "is meant the people of Israel." Undoubtedly. "If, however, the word be rendered literally, the Chinese might imagine that boys and girls were meant." Impossible. The term, *tsze*, "son," or "daughter," or "children" generally, also means in Chinese, "subjects, or people," by a very natural figure of speech; for since the Emperor is the father and mother of his people, there can be no great violation of Chinese usage in considering them his children. Moreover, they themselves apply the term to adults, as is proved by the phrase, *jin tsze che tauu mih chung yu sze sang*, "of all the duties of the sons of men, none are more important than that of serving one's parents during their lifetime." Here *jin tsze*, "man's sons," is equivalent to "children of men," in English. Besides, the use of the word to denote philosophers and teachers, sufficiently evinces its application to persons of mature age; as the phrase, *choo tsze*, "all the sons," (boys and girls, if Mr. M. pleases,) means all eminent writers and learned men, whether their researches have extended to physical, moral, or political science. *Pei*, a sign of the plural, is added to *tsze*, to prevent ambiguity. Instead of "children," or "people," the new version uses *to jin*, "many persons," which, connected with the proper name Israel, denotes the whole body of Israelites, and not a considerable number of them, as the original signifies. If the phrase had been used in the first verse of this chapter, instead of *jin to*, (the same characters transposed,) it would have conveyed the meaning of Mr. Medhurst there; for he, doubtless, meant, by *jin to*, "several persons," in the *general* sense which we attribute to the English; but *jin to* is used *partitively*, by the Chinese, to denote many of a particular tribe, class, or country, and is most appropriate here, if *jin*, "persons," be admitted, instead of *tsze*, "children." Hence superiority of scholarship in Chinese, as well as stricter fidelity, is displayed by the old version, which, after the designation "Israel" introduces *to*, "many," to indicate the proportion in reference to the whole number, thus: "of Israel's children he shall cause many," &c. Again: it is said by Mr. M., "the returning of the children of Israel was the result of the Baptist's instructions, rather than the effect of any influence exerted by him." On this remark I submit, that a prediction must not be translated according to its known results, but simply as it stands, whether obscure or plain. Were a translation of the Hebrew prophets to be made, on the principle involved in the above quotation, it would be quite a different book from the original. A commentator wisely avails himself of inspired records, which intimate the fulfilment of prophecy; but a translator must adhere to the simple sentiment of the text, if he would preserve its integrity—without, however, being debarred from using any suggestion which arises from corresponding phrases and subjects in other parts of Scripture. I should attribute John's success, if it were in any wise a question for a translator, to the combined influence of example and instruction. In the new version, the act is ascribed principally to the Israelites, and not to John; while a considerable addition is made to the original text.—Again: Mr. M.

* See the words, *shing fung*. "Holy Spirit," alluded to in the "Remarks" which precede this Appendix.

says, “‘their God,’ sounds strangely in Chinese, as they have no idea of God being in our possession.” On this maxim, those numerous passages of Holy Writ which use the possessive, to denote the relation subsisting between God and his people, must be discarded; for if “*their God*” be rejected, I take it for granted, that “*our God*,” “*my God*,” “*his God*,” “*your God*,” will all receive similar treatment. To such criticism must be sacrificed the peculiar beauty and energy of numerous passages both in the Old and New Testament; such as—“*My God, my God, why hast thou forsaken me?*” “*My Lord and my God*,”—where appropriation in the one case, and identification in the other, depends on the pronoun:—“*I ascend unto my Father and your Father, and to my God and your God*”—where the whole gist of the passage, most important and striking as it is, rests on the antithesis formed between the first and second persons of the pronoun. I need not multiply references; I simply ask, Is the condescending language of God to his servants—addressed originally to Israel, perhaps out of sympathy with their infirmities, and their location in the midst of idolaters, to show them that they had a real property in the invisible Jehovah, in opposition to the vain expectations of their heathen neighbours from false gods—is the language of Inspired Wisdom to be sacrificed to mistaken notions of Chinese taste? And if Pagans be offended with divine truth, what then? will not God be offended by its mutilation? I regard the hypothesis I am combating as a direct attack, not on the judgment of the translator, so much as on the wisdom of the Holy Spirit. Its leading sentiment is reverence for Pagan sayings, beyond those which the Holy Ghost teacheth.—Again: it is said, “the expression, ‘the Lord their God,’ used in the old version, is far from being clear and intelligible in Chinese.” But is there any other mode of expressing the same meaning? If there be, it is evident the translators of the new version have not discovered it; for they remove the difficulty by rejecting the sentiment. If the phraseology had been disapproved on the ground of its symbolizing too closely with the topical deities of the Chinese—their *penates, lares, &c.*—I should have been much less surprised, because they have “*gods many and lords many*” in their possession. I, however, deny that they would fall into the error here imputed to them. Do they not attach suitable ideas of relationship to “*their father*,” “*their mother*,” “*their master*,” “*their friend*,” “*their ruler*,”—as the father of them, the mother of them, &c.? And why should they not understand that the phrase, “*their God*,” indicates special obligations and privileges? What they know not in this respect, must be taught them by other means than that of reducing the word of God to their present conceptions.—The phrase in the new version, substituted for “*their Lord God*,” is, moreover, exceedingly uncouth in the connexion in which it stands.

17. He shall go before (precede) him with the power of Elijah’s spirit, to cause the hearts of fathers to return to the children, and by the wisdom of the just, and to cause the disobedient to be prepared to obey the Lord.

17. This child shall receive Elijah’s divine power to become the Lord’s fore-runner, causing fathers to be tender, sons filially pious, commanding (or causing) the rebellious to obey just principles (or righteous doctrines), and preparing a good people to serve the Supreme Ruler.

By comparing the translations above with the Greek and with each other, it will be seen how greatly they differ, and how widely the more recent one departs from the original;—with which, however, the old one does not altogether coincide. In the first place, instead of *εν πνευματι και δυναμει Ηλιου*, it reads in Chinese, “in the power of the spirit of Elijah,” putting *che*, the sign of the genitive, for the conjunction *tseay*, which ought to occupy its place, thus: *shin tseay tih* “(Elijah’s) spirit and power.” *Shin*, “spirit,” is ambiguous, since it might be translated Elijah’s god. *Fung*, used in other parts of Scripture for *πνευμα*, would have been a more suitable rendering here. Secondly, the phrase *και απειθεις εν φρονησει δικαιων κ. τ. λ.* is translated, “and by the wisdom of the just, to cause the disobedient to be prepared to obey the Lord,”—a rendering not in accordance with the original, as it is generally pointed. If I might suggest an alteration more conformable to it, it would be this:—*urh sze woo shun chay kwey e chay che che*, “and cause the disobedient to revert to the wisdom of the just.”

I have supplied the words "to cause to turn," which are not in the original. The Greek preposition is *εν* with a dative, not *επι* with an accusative, as in the preceding clause. Schleusner, however, supposes *εν φρονησειτο* be put for *εις φρονησιν*, and gives the whole passage (understanding *επιστρεψαι*);—"et inobedientes (h. e. impios) ad sensus animi pios vitæque integritatem revocabit." Dr. Campbell, whom Dr. Morrison appears to have followed, translates the passage—"and by the wisdom of the righteous, to render the disobedient a people well disposed for the Lord." Where learned critics disagree as to the construction of the original, greater freedom must be granted to translators. The difficulty turns upon the *εν φρονησει*, where *επι φρονησω* might have been expected. The Syriac translation favours the English rendering, which appears to accord better with the general sense of the context than Dr. Campbell's version. Admitting, however, this sense, the word *pei*, "prepare," should be followed by *min*, "people," to complete the sense and euphony of the closing period.—But it will be asked, What view of this passage is given in the new version? "This child," &c., as above, is the translation of *και αυτος προλευσεται ενωπιον αυτου εν πνευματι και δυναμει Ηλιου*. Passing over the *paraphrase*, the mode of distinguishing the mutual relation of certain words among the Chinese is overlooked. In addition to the defect chargeable on the old version, in the words, "power of the spirit," the new version (intending to use the same phrase, as is evident by the English translation,) has given another sense, by misplacing the particle *che*, which, to convey the meaning ascribed to it, ought to stand as in the old version. It is an invariable rule in the structure of Chinese, that when there is that relation between two characters which subsists between the genitive in Latin and its governing word, the word governed ought to stand first. This relation is indicated by position, or by a particle between them. Two, and sometimes three words, bearing the same relation, come in succession; and then *che*, denoting the relation, is placed before the last word, as in Dr. Morrison's phrase, *E lae chay shin che tih*,—"Elijah's spirit's power," not "Elijah's spiritual power;" but if the *che* be placed before the last character but two, when these two are not synonymous, but of different significations, as in the new version, the substantive immediately following becomes an adjective; hence *E lae chay che shin tih* means "Elijah's divine power,"—a sense still farther from the sacred text, and which the translators did not intend to convey. The conjunction should have been inserted between spirit and power. The term for spirit I have objected to before.—"Causing fathers to be tender, and sons filially pious." The two words in Chinese for tenderness and filial piety, are those used by pagan writers to denote their ideas of these duties; which are two of the five obligations incumbent on all. It is needless to say, this is not a translation; it is much more,—an attempted improvement of Holy Scripture, for whose sentiments pagan ideas are substituted. "Filial piety" includes devotional worship of the dead, as well as almost idolatrous reverence of the living. I am aware the word *heaou* is used by Christians sometimes in connexion with *shun*, to denote filial obedience to our Heavenly Father; but coupled as it is with *tsze* here, it can mean neither more nor less than the sense I have attached to it.—Again: "causing the rebellious to obey just principles or righteous doctrines," is put for "the disobedient to the wisdom of the just;" for, from what appears in their version, its authors have agreed to follow the English translation, while their alterations are supported by the following remarks: "The words rendered 'the righteous way' in the new version, may also mean 'the wisdom of the just.'" *Taou*, rendered way, is used both in a moral and physical sense. It includes also doctrines, principles, &c.; and, in connexion with *che*, means "to know;" but, amid the variety of uses to which it is appropriated, *wisdom* is not one; *reason* is the nearest; but surely none will maintain that these terms are synonymous. A Chinese would understand by *shun e taou*, precisely what I have written above, and never for a moment, "being obedient to a righteous way, or the wisdom of righteousness," which are not, even in English, very common expressions. Mr. M. further remarks, "the Chinese would prefer the simple expression 'rebellious to the compound one of 'disobedient.'" If, however, their preferences can be ascertained by the usage of their language, *pâh shun*, *woo shun*, or *puh tsun*,—different terms for disobedience,—will occupy a high place, because a negation before a verb or adjective, is a much stronger mode of expression than a simple affirmative, which is thought to convey the same sense; as for example, *puh haou*, "not good," means "very bad," or rather destitute of what *haou* implies without a negative prefixed;

puh she, "not is," that is, "not true, destitute of truth;" and *puh heaou shum*, "unfilial and disobedient," is as strong and common an expression as the language affords. Again, it is remarked, "to prepare to obey, &c., is not sufficiently expressive." The word means "to be prepared," as well as "to prepare," and is connected with the verb "to cause." The new version (see the translation) is quite paraphrastic. It is remarked also, on the commencement of the verse, "Elijah's spirit and power' should precede 'he shall go before him,' on the principle that the mode of action should precede the action." The word *e*, "with," is an elegant and most useful particle. It is employed in various ways denoting means, instrument, use, &c., and may be rendered in these senses by the English words, "to use," "to take," "by," "with," "according to." The phrase *might* be transposed and placed thus: "He with Elijah's spirit, and shall go before him," inserting the word *urb*, "and," for the sake of euphony, before *tseang*: but the order of the words, as placed in the old version, is so common with good writers, that I am astonished any Chinese scholar should raise a question on its propriety. The following sentences are of similar construction: *gnae che e king*, "love them with reverence," or, "according to the dictates of reverence;" *hing che e le*, "treat them with propriety;" *sew che e heaou*, "adorn them with acts of filial piety;" *ke che e e*, "record them with justice:" these are instances, and multitudes of others might be brought, in which the *manner* is placed *after* the action, and *not before* it. If we adhere to one method of composition, our style will be jejune and stiff; and if, being acquainted with but few modes of writing, we suppose these to comprehend every variety, our knowledge will not be remarkable either for its extent or accuracy. If a student of Latin should learn some of the general rules of syntax, without regard to others equally valuable, or to the numerous exceptions under those rules, he could not be esteemed a proficient in grammatical science, how large soever his vocabulary might be. The word "good" before "people," is unnecessary; because if they be prepared they must be good. Epithets ought not to be foisted into the text contrary to scripture usage.

18. And Zachariah addressed the angel, saying, How shall I know this; for I am old, and my wife is also advanced in years?

18. Zachariah said, we two persons, husband and wife, are both old; therefore how can this affair be accomplished?

This verse, in the old version, is rendered agreeably to the original, and consistently with Chinese usage. A bare comparison of the new translation with the original, will convince the reader that they differ in sentiment. Zachariah does not ask *how* the affair is to be accomplished, but rather by what token he should *know* the truth of the communication; which is evident from the angel's reply. The words, "addressed the angel," are omitted in the new version, but not because similar modes of speech are not familiar to Chinese writers. The reason assigned for the omission is, that the conversation is known to be between Zachariah and the angel, and that the phrase is not required by Chinese idiom; such remarks are equally applicable to the English translation as to the Chinese. On the same principle it might be asked, why put *we husband and wife, two persons*, which is surely unnecessary to perspicuity, and certainly not required either by Chinese idiom, or by fidelity to the original text? To justify the transposition of the clauses of this sentence in the new version, it is remarked by Mr. M.: "The reason of the man's doubt should precede the expression of the doubt." I reply, that no one, moderately versed in Chinese, would think of denying that the style of the old version of this verse is good Chinese, nor would I deny that the new version is; my objection to it lies in its not giving a correct rendering of the original: both methods of writing are adopted in Chinese as they are in English.

19. The angel (or messenger) answering, said, I am Gabriel who stand in God's presence, having been sent to

19. The heavenly messenger said, I am Gabriel standing in the Supreme Ruler's presence, and have received,

speak unto you, and to communicate these joyful tidings to you, (literally, to proclaim this blessed sound to you to know.)

and am at present sent to take these felicitous tidings, and announce them to you.

It is here remarked by Mr. Medhurst, "some word must be added to 'messenger' to designate him as a celestial one." Surely the fact announced in the same verse, that "the messenger stands in God's presence, from whom he is sent," is sufficient to show that his commission is from heaven.---The word *kea*, "felicitous," is used in the new version, less properly than *fu* in the old, which means "happy," "blessed," &c. *Shang te meen tseen*, is a phrase never found in Chinese authors; but if *Shang te* be used for God, no other means of expressing the phrase can be adopted. I would only ask, how did Mr. M. become reconciled to the term in this verse, which he has rejected in the sixth? There is no more prolixity in the old version (which is charged with it) than in the original, and in many native writers. I cannot but think the new version would have been better closed by *che*, "to know," after the manner of the old, and agreeably to native authors; though I do not say *paou*, "to announce," may not be used alone. *Paou* signifies "to reward," as well as "to communicate information," and *che* would have defined its use specifically.

20. Now you shall be dumb and not able to speak until the day these things obtain accomplishment; because you do (or did) not believe that my words should be accomplished in their proper season. (The addition of *koo*, "therefore," is a mere idiomatic expression, included with *kae* at the head of the clause in "because.")

20. These words, at appointed season, must be accomplished, but you do not believe (them); therefore you must be dumb, not able to begin to speak, until the day this business be fulfilled. (The words here used to denote fulfilment mean meritorious evidences of preceding labour.)

The remarks on the 18th verse, with regard to "the reason of a thing preceding the thing itself," are applicable here, and supersede further annotation. It was not necessary for Zachariah to know the reason *before* he had become acquainted with the fact; and Chinese idiom is in accordance with the order observed by the angel.---In the new version, *heaou yen*, "meritorious evidences of preceding labour," I do not think so appropriate to represent *πληρωθησονται*, as the simple word *ching*. Stating a circumstance and assigning a reason afterwards, is as good Chinese as the reverse, if *the proper particles* are used.---*Sze*, "affair," or "business," is substituted for "words."

21. The people waited for Zachariah, and wondered at his long continuance in the temple.

21. All the people waited for Zachariah, and wondered that he was so long detained in the temple.

The difference between the two versions is trifling. There is the addition of "all," to "people,"---of *tae*, to *tang*, "to wait," with which it is synonymous, or nearly so, and not required for perspicuity, because *min* being a noun of multitude, never has the sign of the plural annexed to it; and of *teen* to *tang*, "temple---" which latter word, used in the old version, both in this and in the ninth verse, from which it was rejected by the new, is now coupled with *téen*, which formerly superseded it; and a criticism is given by Mr. M., to justify the use of both characters. One of these I think sufficient, and that of the old version preferable; because, among other uses to which it is appropriated, it denotes a public place where gods are worshipped.---The principal meaning of *lew* put for *yu*, "in," in the old version, is "to detain as a host his guest."

22. Having come out, he was unable to speak to them; then they understood that he had seen a manifestation in the temple, for he nodded his head and pointed, but still was dumb.

22. Having come out, (he) was unable to speak, only nodded and pointed, dumb; therefore, knew in the temple (he) must have seen God, (or, according to Pagan notions, a god.)

In this verse the old version retains the pronoun "*he*," which the new rejects. It is not necessary to perspicuity. The pronoun *che*, "them," is in the old but not in the new version, which thus differs from the original, as it has *avrois*. Without the pronoun, there is the simple idea of inability to speak, whereas the narrative throughout connects Zacharias with the people. The word *knew*, in the new version, stands for *heaou*, "understood," in the old, which latter seems to me preferable. Of the words *e tsaé yu*, in the old version, denoting "that," "in," the former two might be dispensed with, and the last retained, or *le* "within," put after "temple," as it is in the new version. The words *chaou she*, "vision," or "manifestation," in the old version, mean "light," "illumination," "revelation." The Chinese phrase is *mih she*, which means a silent revelation of the Divine will, according to their notions. There is another term, *seang*, which means "resemblance," "appearance," "phantasm," &c. and represents in various forms the changes which take place in nature, by the combined influence of *yin* and *yang*, which prognosticate felicity or calamity. Its present sense is of curious origin. It means "elephant," and has been used in its borrowed sense, from the fact, that, before the Chinese had seen an elephant alive, they put together the bones of a dead one,—hence its figurative meaning. This word, though it bears some affinity to *οπτασια*, since it means "visible forms," would be unsuitable in this place. I see no further objection to the old version, than may be brought against every term peculiar to Divine revelation, whose doctrines are new. The phrase "has seen God, or a god," is utterly inadmissible, on correct principles of translation. I should have been less surprised had the word *angel* been introduced into the new version; for "no man hath seen God at any time." It will be seen by the translation above, that it differs in arrangement from the original; besides that no word is given for *διεμενε*, "he remained."

23. The days of his service having been accomplished, he returned to his own home.

23. Official service having been completed, he then returned to his own (or original) home.

The word *yu* before *kea*, in the old version, might have been dispensed with; it is, however, used after *kwei*, by native authors. The new version omits it; and also the word for "days," at the beginning of the verse; the omission of which is thus accounted for:—"Chinese idiom does not require the mention of the days." Nor, we might say, does the English; but yet "days" are in our version, and I think the word important, because a fixed period of time had been completed, and not merely a certain amount of duty performed.

24. After these days, his wife Elizabeth conceived, and dwelt in retirement five months, saying,

24. After this, his wife Elizabeth nourished pregnancy, and hid herself five months, saying,

On this version, it will be only necessary to remark, that *hwae* and *ying*, are an unusual combination for pregnancy; *ying* itself being sufficient, or *hwae* associated with *tae*, "womb," but not with *ying*. The word *yin*, "hid," is hardly so suitable as *tsing* in the old version; the former including the idea of a sombre, gloomy condition, and being also more applicable to retirement from public official duties into private life, than to the mere notion of quietness at home; which I apprehend to be the meaning of *περικρυβεν* in this place, and well rendered by *tsing*. *Yin*, it is said, is more familiar than *tsing* of the old version. It is certainly neither more colloquial nor better understood.

25. Thus hath the Lord acted to me, in his regarding me, to remove from me the days of my reproach among men.

25. Men formerly reproached me, (or despised me,) as unable to bear children, but the Supreme Lord condescended to regard me, and to put away this reproach (or contempt).

Choo hing yu gno, "the Lord has acted to (or towards) me," might also be translated "the Lord's conduct to me." A Chinese would, undoubtedly, have expressed the sentiment thus:—*choo how tae gno*, "the Lord has liberally treated

me." *Tae*, "to treat well or ill," requires to be accompanied with another word, to determine its precise meaning; *how*, "thick," and *pə*, "thin," are generally used,—the former to indicate good treatment, the latter bad. The words, however, as they stand in the old version, would be understood by the Chinese, and are literally according to the Greek.—In the sentence *e meen gno yew jüh jin chung che jih*, "to deliver me from the days of my reproach among men," *mèèn*, rendered by Mr. M. "prevent," means also, "to put away," "to free," "to deliver," "to remove," which are its more common significations, as *meen tsuy*, to put away sin—literally according to the scripture expression; that is, to pardon sin, to free the sinner from the consequences of guilt—a usual phrase for the forgiveness of an offence. Elizabeth referred as well to the removal of existing reproach, as to preventing its recurrence in future. The scripture expression is ἀφελειν ονειδος, "to take away, remove reproach." I think instead of *tsae ke*, "in his," there should be an expletive after "me," equivalent to the English phrase, "that is;" *tseih she koo gno* would then be, "that is, he regarded me," &c.; for it is evident that the treatment received from God refers to what follows.—The new version has avoided the difficulties of Chinese construction, in translating this passage, by giving a meaning different from the original. The allusion of the speaker is not to her own individual reproach,—the sense of the new version,—but to the general impression which prevailed respecting persons in her previous circumstances. The former of the two clauses into which the new version has divided the verse, must therefore be set aside, as out of the record;—the latter contains "supreme" prefixed to "Lord," and *chuy*, "condescend," prefixed to "regard," which are not in the original. Deprecating strife about words, I still prefer *mèèn*, "put away," to *choo keu*, "expel," "drive away noxious influences and demons;" perhaps they are not inadmissible in this verse; but the word *meen*, including prevention for the future, and deliverance from what had existed, is decidedly better.

26. And in six months the messenger Gabriel was sent from God to a city named Nazareth, belonging to Galilee.

26. Here, after six months, the heavenly messenger received the Supreme Ruler's sending (him,) to go to the city Nazareth, in the province of Galilee.

There is an ambiguity in the old version, about the term "in six months," which, be it observed, is not "the sixth month," for then *te* would have preceded *luh*, "six," to denote that it was an ordinal and not a cardinal number; still the term *tsze how*, "after this," of the new version, is more definite; but I would have put another word for "this," the present not being so common in this sense. The old version has *yih*, "one," for *a*, which is unnecessary, since the name prevents the idea of plurality. In the new version, *chae*, translated by Mr. M. "orders," is, I apprehend, an unusual use of the word, as is also its combination with *fung*, to receive. *Chae* means "an envoy or messenger," to which sense it is restricted. *Ming*, "command or order," is the word attached to *fung*; but probably the translators were afraid, in connexion with *shang te*, of its being appropriated in the pagan sense of "decree or fate."

The old version adheres to the phraseology of the original, "sent from God," which the genius of the Chinese language allows; the word *tsze* denoting "from a person, place, or thing." Chinese ignorance of the proper personality of Jehovah, must not deter us from giving full force to the language of Scripture, by which alone correct knowledge on these points can be supplied.—*Sang*, "province," would be more applicable to the whole of Palestine, dependent as it then was on Rome; while *te fang*, "district," if any expletive be necessary, would be more appropriate.

27. To a virgin promised and covenanted to a man of David's family, named Joseph; the virgin's name (was) Mary.

27. To see a secluded virgin named Mary; this virgin was betrothed to a man of the tribe of David, named Joseph.

Heu yo, in the old version, are not the ordinary terms for betrothed, but *ping ting*, one of which, connected with the *heu* of Morrison, is used in the new version.—*Yih*, "one," in the old version, stands before *jin*, man, which is unnecessary, since the name is mentioned; and equally so, for the same reason, before the word *virgin* in the new.—The principal points of difference between the authors are these:—First, for *yu*, "to," in the old version, the new has put *keen*, "to see." Secondly,

kwei, "secluded," precedes *neu*, "virgin," which is not in the old. Thirdly, the name of the virgin immediately follows, which forms a distinct clause at the end of the verse in the old version. Fourthly, the word "tribe" is substituted for *kea*, "family," which latter word, I apprehend, more correctly represents *οικος*. It may be remarked, that Mary was a Jewess, not a Chinese, and, therefore, her name needed not the appellation *kwei*; especially since the word *neu*, or *tung neu*, is sufficient to designate virginity. The translator is not allowed to insert explanations of modes and customs, where the Scripture is silent; and it would have been more natural to have described her by some ceremony peculiar to the Jews than to the Chinese, unless we are to invest all Scripture characters in Chinese costume. "To, before a young female," (say virgin,) Mr. M. says, "is bad Chinese;" such instances, however, are very numerous in the best authors. The native term for "espoused," necessarily includes the idea of the ceremonies observed on such occasions.

28. And the angel entered in unto her, and said, Joy to you (or hail), you have obtained great favour; the Lord is with you; you among women are blessed.

28. The heavenly messenger entering, said, Congratulations to you favoured female. The Supreme Lord protects you. Among all women, you only have happiness.

Yu "*unto*," very improperly rendered by Mr. M. "*into*," would have been better omitted, and *wei*, "to speak," put in its place.—*Tsae* or *hoo*, ought to have followed *he*, "joy to you," as a note of admiration, which Mr. M. says, is not a Chinese expression;—this is, however, one of its meanings, as the constant use of authors and speakers testifies. *Kung he* and *king he* are very common modes of congratulation. *King ho*, in the new version, expresses congratulation, accompanied with presents. I prefer *he* of the old, because it simply means "joy," "delight," &c., while it is used in a manner similar to *χαρη* in Greek. "Favoured female," would mean a favourite; for example, the same word *chung*, accompanied by *tséé*, a concubine, is a phrase in use to express a favourite of that description; but the term *neu* means virgin or daughter. The old version has "thou hast obtained great favour,"—a rendering which, upon the whole, I prefer; because the word "obtain," with the following word "favour," imports no more than *κεχαριτωμενη*.—The next clause, "the Lord be with thee,"—well translated in the old version,—is left out from the new, and its place is supplied by the words, "the Supreme Lord protects thee." The special presence of God, as it appears to me, with its distinguished blessings, is indicated by the original, while the meagre term "protect," is substituted for it in the new version. Such a translation, with such a reason for it, namely, "that strictly rendered it is not intelligible," may well alarm the Christian reader for the fate of similar passages, on the right acceptance of which infinite blessings are suspended. For example, John i.: "The Word was with God," could only be rendered, if at all, by the phrase here rejected. No difficulties would ever occur to a translator, could they be disposed of in this manner. "Among all women thou only art happy," is too exclusive: it shuts out all others from enjoyment, rather than expresses a superior degree of happiness. *Yew fuh*, of the new version, is a more usual phrase than *wei fuh* of the old, though the latter is understood.

29. Seeing him, then she was alarmed on account of his words, and considered what this salutation might be.

29. The virgin's hearing the words, moved her heart, and secretly thought, what does this congratulation mean?

The old version has followed the English translation. The new has left out *seeing*, and added the word *hearing*. My Greek copy merely has *επι τω λογω διαταραχθη*, "she was troubled at his saying." The word used for "troubled" in the old version, is *king*, "alarm," "fear." The new has *tung sin*, to excite the mind. The two words *king tung* together, mean what is included in the Greek; and the passage, I suppose, might be rendered *tsze yen king tung ke sin che seang kung he joo ho*, "these words troubled her heart, and caused her to think what kind of congratulation this was." *Δσπασμος* is rendered by *tsing guan*, "praying peace," in the old version. Either the *joo ho*, "as what," of the old, or the *ho e* of the new, would express the sense, but the former is closer to the Greek.

30. The angel addressed her, saying, Do not fear, Mary, for thou hast obtained favour with (or from) God.

30. The heavenly messenger again said, Do not fear, Mary, thou hast received the Supreme Ruler's favour.

The rendering of this verse is unexceptionable in the old version, unless the same translation is to be made of widely diversified phraseology. Probably, however, the phrase *huò shin che chung*, "obtained God's favour," might have been better; for the particle *yu*, "with," or "from," would then be dispensed with. *Gän teen* is used in the new version, but it rather means general than special mercy or favour, which I apprehend to be the sense intended, and which *chung* is better suited to represent.

31. Lo, thou shalt be pregnant and bear a son, and call his name Jesus.

31. (Thy) body shall be pregnant and bear a son, named and called Jesus.

I have before noticed the phrase *hwae ying*, "pregnancy," as an unusual combination of words, one of which in connexion with *tæ*, "womb," and the other alone, would be better Chinese. The assertion that the phrase of the old version is not understood, is certainly a mistake.

32. He shall be great, and shall be called the Son of the Most High, and the Lord God shall give unto him the throne of his father David.

32. This child shall become great, being the Son of him who is the Most High. Moreover, the great Lord, the Supreme Ruler, shall appoint him to the throne of his ancestor David.

I am astonished that it should be said here, that the characters rendered "be great," are never used by the Chinese in connexion, since it is a most common combination, (see remarks on the 15th verse of this chapter.)—"Child" is evidently unnecessary immediately after the name Jesus.—"Person," (by which is meant *chay*, equivalent to the relative "who," or "which,") Mr. M. remarks, is necessary after the words "Most High," to render it intelligible. It is totally superfluous; and in proof, I may quote the words *fan shang*, "to rebel against superiors," from the fourth paragraph of those sayings of Confucius, in the Appendix, where the word *shang*, *supreme or high*, is used to denote persons, without *chay*, which Mr. M. will mistranslate "person." For further illustrations on this point, see my remarks on the word God and Supreme Ruler.—It is needless to repeat what has been said on the phrase Lord God, to which Mr. M. objects. Additions to the Divine name, gratuitously made by the new version in this verse, greatly mar the beautiful simplicity of Scripture.—"The word rendered 'give,' in the old version," Mr. M. says, "is not used by the Chinese with reference to a throne." It is applied, however, by them, to Heaven's appointment of the stations of human beings, as the following passage will prove:—*teen sang min peih kô foo yih nèè*. "Heaven, having produced the people, must give to each person an occupation." *Fung*, of the new version, is used, not to appoint to the throne of the empire, but to grant tributary kingdoms to the vassals of the sovereign; "*tseen*," in native writers, denotes the act of succeeding to a throne.—The old version has the term "his father David;" the new "his ancestor;" on which Mr. M. remarks, "it is necessary to make that distinction, when writing for a people who are so particular about genealogies." But does not *foo* mean ancestor as well as father? For example, *wang foo* denotes a royal grandfather, while *tsoo*, the word he has used, means father as well as grandfather, and remoter progenitors. There is, therefore, no more perspicuity in the one case than in the other; besides, the peculiarity of the narrative will prevent the impression of David's having been the immediate progenitor of our Lord. The word *wei* means "seat," "official dignity," or "station," and also "throne."—Mr. M. has used the same word in the new version, rendering it "throne," as Dr. Morrison has done. The following remarkable criticism is added:—"The Chinese word for throne is simply a seat, but when coupled with the word appoint, must be understood as signifying a throne." In my opinion it would be much more likely to mean a mere official situation in that connexion, were not the phraseology in the context of both versions a sufficient guarantee for the right understanding of the word.

33. And he shall reign over the house of Jacob, from age to age, and of his kingdom there shall be no end.

33. He shall eternally govern the tribe of Jacob, and of his kingdom there shall be no end.

It is remarked by Mr. M., "the word rendered 'reign' in the old version is applied by the Chinese to the discharge of the duties of a king, in a sense peculiar to themselves." This is no more an objection to *wang*, of the old version, than to *che* in the new, which is also used in a sense peculiar to themselves. The former word both denotes "king," and "to rule with kingly authority;" the latter only means "to govern." I prefer *wang*; it comes nearer to the import of βασιλευσει. —The word *tribe* is substituted for *house*, and *eternal* for *from age to age*; but since the Chinese phrase is almost a literal translation of the scripture term, "from age to age," and equally classical with *yung*, "eternal," why not use it as in the old version?—The latter part of the passage, (for the phraseology is uncommon,) has been evidently adopted from the old version, with which it agrees word for word.

34. Mary addressed the angel, saying, Since I do not know man, how can this take place?

34. Mary said, I am not yet married, then how is this affair?

The Chinese use the mode of expression adopted in the old version, notwithstanding the incumbrance of style alleged against it. I have met with it very frequently in native authors; the following is one among multitudes of instances that might be adduced, even from the San Kwo:—*seen choo wei chung kwan yue*, "Seen choo addressed the assembled officers, saying." In which sentence, *seen choo* represents the *Mary* of the old version; *wei*, "addressed," is precisely the word used there; "assembled officers" occupies the place of angel, and *yue*, "saying," follows.—*Ke jen*, "since," is appropriate here, and *che* also, all which Mr. M. says are unusual: *che* means the end aimed at, and the manner of pursuing it,—the very particle required. No stronger objection can be made to the rendering of this verse in Chinese than in English.

35. The angel (messenger) answered her, saying, The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee; therefore that which is (or he who is) holy shall be born of thee, and shall be called the Son of God.

35. The heavenly messenger said, The Holy Spirit must descend and come upon your ladyship's person, and the power of Him who is the Highest, shall protect and cover your person, therefore the sage (*shing jin* holy man,) which shall be born, may be called the Son of the Supreme Ruler.

Mr. M. himself admits that *neang* in the new version, rendered "your," means "lady." The term is applied to the ladies of the palace, to the empress, and to goddesses, among which, the goddess of *mercy* most commonly receives the appellation. It is manifestly more appropriate in these applications than to Mary. To On the term, "Highest," see remarks on the 32d verse. *Chay*, of the old version, *η επισκιασει*, means "to cover over;" for which, two words are substituted in the "ew, meaning "protection, and umbrageous covering." The phrase *shing chay*, *η ος* he who is," or, "that which is" holy, is superseded by *Shing jin*, in the new version, "sage," according to the sentiments of the Confucians, and I fear would encourage the notion that their teachers and the Saviour are of similar rank and authority.—I greatly prefer the translation of this verse in the old version, for simplicity and closeness to the original, while it is withal idiomatic.

36. Behold thy niece Elizabeth has become pregnant, and at this time is the sixth month with her who was reckoned barren.

36. Moreover thy relative Elizabeth has also nourished pregnancy, although called a stone womb, at present she has received conception six months.

The word "relative" in the new version is preferable to the word *chih*, which means "niece." Uncle's daughter is "cousin" in Chinese.—Other parts of the verse in the old version, said to be uncouth, are altered. The Chinese will *not* misapprehend the meaning of the term, "six months;" because it is connected with Elizabeth's changed circumstances.

37. For with God nothing is impossible.

37. For the Supreme Ruler is omnipotent.

Yu is used as frequently in the sense of "with" as "to," and, placed before the phrase to which it is attached, means "in reference to," or, "with regard to." It is not necessary to express the simple idea of omnipotence—the meaning of the new translation.

38. And Mary said, The Lord's servant is here: do to me according to thy word; and immediately the angel left her.

38. Mary said, The Supreme Lord's slave is here, it (will be) fortunate or lucky to (be) accomplished according to (your) words. The heavenly messenger then went.

I differ from Mr. M. with regard to *tseay*, "and;" since it introduces the last sentence of the interview.—The word "Supreme," before "Lord," is unnecessary; because there is an antithesis between the word *choo* and *puh*, "lord and servant," which latter word is, however, exchanged, in the new version, for "slave." The "puh" of the old version means "a servant," "a disciple," and a humble designation of one's self. Mary used the original word probably in all these senses; but she was not a slave.—I do not like *wei gno*, "do to me," of the old version; still less do I like the expression of the new. It is too much in Chinese style for a christian reader. *Tae*, "treat me," would have been preferable.—*Wang* of the new version means to go to a place, and is used principally, if not exclusively, in this sense. *Le* of the old version is much preferable; since it means "to separate," "to depart."

39. In those days Mary arose, and went to the hill country, and hastily came to the city of Judah.

39. In those days Mary arose hastily and went to the hill country, to a city of the province of Judea.

The addition of "province" is added to Judah, and the word "hastily" is transposed,—the only difference between the new and the old translation.

40. And entering the house of Zachariah, saluted Elizabeth.

40. Entering the house of Zachariah, she congratulated Elizabeth.

The word for "salutation" is pray or announce peace, in the old version—not the Chinese mode, which is adopted in the new, and signifies congratulation.

41. Elizabeth hearing Mary's salutation, the child leaped in her womb, and Elizabeth was filled with the Holy Ghost.

41. Moreover Elizabeth once hearing the sound of Mary's congratulation; the fœtus in her womb leaped, and Elizabeth was influenced by a Holy God.

For the word "infant" in the old version, the new has substituted *pei*, which means a fœtus of a month's growth; yet it is said in the narrative, that Elizabeth's was six months. Independently of its indelicacy, the expression of the new version is inapplicable.—For the words "influenced by," and "filled with the Holy Ghost," see verse 15th.

42. And with a loud voice said, Blessed art thou among women, and blessed is the fruit of thy womb.

42. With a cheerful voice she chanted (or recited), saying, Among all women thou praised: thy womb's fœtus also may be commended.

The latter part of the verse in the old version might be rendered "thy womb truly is blessed;" *shih*, "fruit," or "effects," being used also adjectively. If *che* (*i. e.* the apostrophe, 's) had intervened, it would have removed the ambiguity. The new version has put "*fœtus*" instead of "fruit;" but since the latter is used both figuratively and literally, and well represents the original, it is far preferable. *Ta*, "great," in the old version, is the ordinary word for loud, and is certainly much better than *hing* in the new:—it answers well to *μεγαλη* of the Greek. Schleusner translates *ευλογημενη felicissima*. The term for "happiness," in the old version, is more appropriate than "praised," and "may be congratulated," in the new.

43. Whence have I obtained this, that my Lord's mother should come to me?

43. (My) Lord's mother coming to me, how am (I) able adequately to sustain (the honour?)

The particle *e* "that," in the old version, is rather an unusual application of the word. The verse is rendered literally from the original. The new version gives a different turn to the expression. *Choo moo*, might be rendered "Lord Mother," no particle intervening to denote the possessive. To preserve the form of expression, I know of no other way than that adopted in the old version. The phrase *yew ho tih tsze*, "whence obtained this," is perfectly idiomatic. The only question is, as to the transposition of the members of the sentence.

44. The sound of thy salutation entering my ear, immediately the child in my womb leaped and rejoiced.

44. For my ear hearing the sound of congratulation, my womb's fœtus leaped and danced.

More words than are necessary are used in the old version: for example, *shing*, for "sound," is sufficient without *yin*, and *ear*, "hearing," is preferable to "entering." The new version has expressed the sense of the former part of the verse in fewer characters. The word "fœtus" for "child" is objectionable (see 41st verse); and two synonymous words, "leaped" and "danced," for *yo* and *yue*, "leaped" and "rejoiced," in the old version; the latter of which conveys a different idea from the former, and therefore ought to be used with it.

45. And blessed art thou who hast believed: for that which the Lord has communicated to thee must be accomplished.

45. The Supreme Lord's promises must have fulfilment, therefore you who believe truly are happy.

The *arrangement* of this verse differs in the old and new version; the former is equally good Chinese with the latter, but neither of them accords exactly with the Greek construction, that being specific, and the renderings in Chinese, especially in the new version, quite general. The belief and the blessing are evidently connected with the angel's communication; the fulfilment of whose sayings was the object of Mary's faith, and the subject of Elizabeth's commendation. The old version follows the English.

46. And Mary said, My soul greatly praises the Lord.

46. Mary said, My heart greatly praises the Supreme Ruler.

Ling, "soul," is used by Dr. Morrison to represent $\psi\upsilon\chi\eta$; for which, *sin*, "heart," "mind," or "affections," is put in the new version. Scripture language, describing the acts and position of the soul with regard to future things, must needs differ greatly from Pagan conceptions and expressions. "The Chinese," it is remarked by Mr. M., "do not speak of the soul as doing any thing independent of the body." If by this it be meant, that the soul and body are considered as one being, it is no more than the disciples of revelation acknowledge; but if it be intimated, that the Chinese have no notion of the soul, except as forming part and parcel of the body, I think their religious rites and observances, addressed to disembodied spirits, forbid such assumption. If it be meant, they do not conceive the

soul as acting, except through the agency of the body, in what respects do they differ from us? It cannot be expected on this, more than on other subjects of revealed truth, to find Pagan usage accurately responding to Christian sentiments; and if there be no attempt to instruct them in scriptural ideas, by appropriate words, their conceptions can never improve, nor can their language ever be enriched.

47. My spirit rejoices in God my Saviour.

47. My spirit rejoices (in) my saving Lord the Supreme Ruler.

"Saviour" is literally "he who saves," and is no more objectionable than *σωτηρ* in Greek, or "Saviour," in English. *Yu woo kew chay shin yay*, that is, literally, "in my Saviour God," would be a better arrangement than the present; but I see no necessity for *Kew choo*, "salvation's Lord," or *Shang Te*, "Supreme Ruler."

48. For he hath regarded the low estate of his servant, and from henceforth all future generations shall call me blessed.

48. For the Supreme Lord hath condescended to regard the low condition of his mean hand-maiden, and now and afterwards all generations shall call me having happiness.

The words "Supreme Lord," "condescend," and "mean," are added to the new version; the other alterations from the old are slight, the propriety of which I do not perceive. *Fuh* signifies "happy" or "blessed," as well as "happiness" or "blessedness." It is remarkable that the same word (*fuh*) should be translated by Mr. M. "happy," in the old version, and "blessed," in the new.

49. For he who is powerful, hath accomplished great things for me, and his name is holy.

49. The Almighty Lord's great mercy bestowed upon me; his name (is) most holy.

The translation of this verse in the new version, according to the English of Mr. M., does not convey the translator's meaning; if it did, the original would not be represented. The particle *e*, as in the old version, signifying "with," ought to have preceded *hung guan*, "bounteous favour;" otherwise *sze*, "gifted," or "bestowed," will be connected with *ming*, "name."—*Wei*, which signifies "to be," as well as "to do," has been previously noticed. Dr. Morrison, both in his Dictionary and Translation, has preserved consistency with regard to it; but Mr. Medhurst, although he denies to it the meaning of the substantive verb here, elsewhere uses it himself in that very sense.

50. His kindness is from generation to generation, on those who fear him.

50. The Lord pities them that fear him for eternal ages, in mutual succession.

The old version has followed the order of the original. *Tsze*, which it uses, denotes "tenderness" and "mercy;" *min*, of the new version, means, "to commiserate;" the original import of which is "grief," "sorrow;" and therefore less appropriate than *tsze*. Mr. Medhurst says this latter word means "rather kind person than kind feeling;" probably because the pronoun *chay* follows it, which, however, has both a neuter and a masculine signification; although I think it would have been better omitted, and the structure of the sentence altered. The new version has "eternal ages," for "generations." The remarks of Mr. M., if not relating to a translation of the Scriptures, would be less objectionable; but even then they must be received with caution.

51. By his arm he hath revealed strength. The proud in the imagination of their hearts he hath scattered.

51. The Lord's hand (hath) indicated power (or virtue); destroying the pride of all hearts, and breaking through (or ruining) the haughtiness of all inclinations (wills).

"The Chinese," Mr. Medhurst says, "speak of the 'hand,' and not of the 'arm' as exerting strength." But does not the following passage from the *San Kwo* relate to the strength of the arm? The subject is an old warrior's physical energy, the indication of which is, the power of his arm to bend the bow: thus, *pe kae urh shih che kung*, "his arm (the word used by Dr. Morrison) has power to bend a bow of two *shih*" (about 300lbs. weight). And if this term be used to denote physical power, why should it not be understood in its metaphorical application, as an emblem of strength? "Arm" may be used with quite as much propriety as "hand;" indeed the latter word means "power," "influence," "authority;" in which sense the Hebrews also appropriate it, who nevertheless employ "arm" to denote the exertion of strength. — *She*, "revealed" or "showed," in the old version, is an unusual word in connexion with *leih*, "strength;" *chuk*, "to send forth," *yung*, "to use," or *cho*, "to exert," would have been as near the original, and more conformable to the Chinese idiom. The euphonic particle *urh* should also have followed *leih*, "strength;" since it would have prepared the mind for a new clause. "'In their hearts' imagination' is a phrase (it is remarked by Mr. M.) quite unidiomatic." I am at a loss to know why; unless it be because *yu*, "in," is employed; and even then it is not unusual in such composition, for it might be rendered "in reference to"; and words denoting the objects of an action, frequently precede as well as follow those that indicate agency. The terms in the new version would be understood in an abstract sense, as I have translated them.

52. He hath cast down the powerful from their seats, and exalted the humble. 52. Degrading all heroes and (those who are) powerful, exalting all humble.

The words *hea* "to put down," and *shang* "to exalt," in the old version, are not only used in these senses by native writers, but also form an antithesis. (See Mr. Medhurst's remarks on this verse.) The sentence cannot but be understood; and it conveys the full sense of the original. *Fei*, rendered by Mr. M. "degrade,"—which word, in deference to his opinion, I have adopted in my translation—has rather a neuter than an active sense, and means "to decay," "to fall in ruins," "to become obsolete," and "to waste away as by disease;" that it is never used actively, would be perhaps too much to assert, but if it be it is seldom; and especially in the sense of "dethrone." It is used passively in the following manner: *fei chay keu che*, "those who are degraded exalt them;" in this sentence *keu*, though antithetic, is not put in opposition to *fei*, actively, but passively,—“those who are in degraded circumstances.”—*Heung*, translated "robust," means the male of birds,—a leader of a flight, and is hence transferred to heroes and heroines. The terms "humble," and "meek," mean humility and meekness; there being no character annexed to indicate the concrete. *Choo*, "all," is unsanctioned by the original, and conveys too much, if the language be understood literally.

53. He hath filled the hungry with good things, and the rich he hath sent empty away. 53. Richly supplying the humble and destitute, and emptily rejecting the rich and the full.

From reading this and the preceding verse in English, the character of the new translation may be decisively ascertained. Mr. M. says,—“the antithesis is attempted to be preserved and strongly marked, in the new version, by which means the rendering is at the same time more idiomatic and intelligible.” Now it is remarkable, that the words "richly" and "emptily" are not antithetic; for *mwan*, "fulness," is the antithesis of *kung*, "emptiness;" and *pö*, "thinness," forms the antithesis to *how*, "thickness;" the latter word is used in the new version in opposition to *kung*, to which it does not correspond; therefore either *mwan* should have superseded *how*, or *pö* should have displaced *kung*. But what is the meaning of *how*? It undoubtedly here signifies the *manner* of God's treatment, not the kind of blessings he imparts, and is generally used to express the kindness of a host to his guest. *Kung* refers, not as in the original, to the state of persons, but to Jehovah, and is, moreover, an improper word in that connexion. *How* indicates liberal treatment; *pö*, mean treatment; but the Chinese will find it difficult to assign a meaning to *kung* in its present position. — I need not add remarks, to show the absurdity of the alterations in this passage. "The old version," Mr. M. says,

is strictly literal, but wants both nerve and point." It is certainly superior, even in these respects, to the new version. Moreover, its nouns are all concrete, while those of the other translation are abstract.

54. He hath assisted his servant Israel and constantly remembered his mercy.

54. The Lord remembering his mercy, hath condescended to regard his ministers (ministers of state), Israel's men (or persons).

I do not perceive the propriety of Mr. Medhurst's criticism:—"The manner," he remarks, "of doing a thing, should precede the doing of it; hence the two parts of this verse should be transposed." But its two parts are independent of each other: for Jehovah's aid to them, was to excite a remembrance of his mercy. "Condescended to regard," is a general expression employed in the new version, to indicate the sense of various Greek words.—The Chinese understand *metonymy*, for they constantly employ the figure; for example, *Han, Tang, and Shang*, three famous dynasties, designate the people of those periods, in native authors. Why then should "Israel," used for the people of Israel, be misunderstood? *Paus* is rendered, in the old version, by a term applied to domestic servants; in the new, by one now appropriated exclusively to ministers of state. Schleusner translates the passage, "he took care of his own Israelites," or, "his much beloved people of Israel:" *παυς* is, however, used for servant, as well as child, by the inspired writer; but it admits of question, whether *tsze*, "son" or "child," is not preferable to either *puh* of the old, or *chin* of the new version.

55. According as he spake to our fathers; that is, Abraham and his seed, to all generations.

55. To accomplish that which he promised to our fathers, Abraham and his posterity, for a long age without end.

I find some difficulty in translating *yih she* of the new version, given by Mr. Medhurst, "many generations;" which words, connected with *woo ke*, "without end," sound rather strangely. *Yih she*, in native authors, means a family which it is hoped will flourish for many generations; and is not so appropriate as *she she*, "age after age," or "for ages," which is Chinese, and near the Greek.—"To accomplish what he promised," is a mode of construction in Chinese, objected to in verse 45 of Dr. Morrison's, but adopted in this. If for *ke* in the old version, *so* were substituted,—thus, *e so yen woo foo*, "according to that which he spake to our fathers,"—it would be a closer translation than the new, and more agreeable to a Chinese ear than the old version.—"Seed" is a term well known to the Chinese, in the sense of posterity, and is preceded by *ih*, "bad," when an evil seed is intended; there is, therefore, no more objection to it in Chinese, than to "man" in English, which designates the species, whether good or bad, and requires qualifying by an epithet to denote peculiar character.

56. And Mary remained with her about three months, and then returned to her home.

56. And Mary dwelt together (with her) three months, and afterwards returned home.

The old version is literally according to the original; having "her" and "about," which are omitted in the new, besides two or three minor alterations; such as *keae*, "together," for *tung*, "with," and *hwuy* for *kwei*, either of which is admissible. "Afterwards" is put for "then," to represent *kai: pun*, "own," for *keuz*, "her," neither of which is necessary to the sense; since "returned," coupled with *keae*, fully indicates that it was her own home to which she went. Either version might be adopted: the latter is rather more in Chinese style, while the former is nearer the original.

57. Now Elizabeth's time of parturition was completed, and she bore a son.

57. Elizabeth's personal (body) pregnancy arriving at the month, then she bore a son.

I greatly prefer the old translation of this verse. The word "parturition," united with *ke*, "an appointed time," and *e mwan*, "having been fulfilled," is far better

than *lin yue*, "descending to the month," of the new version. Granting that *lin* is used to denote such an occurrence, yet it is then connected with *pun*, a tub, in which, according to Chinese usage, the woman stands, and the child falls when born: hence *lin pun teih she how*, "the time of falling into the tub," is used to express the period of confinement. It is much better to adopt the *general* term employed in native authors, and by Dr. Morrison, since it is agreeable to native taste, and proper to denote circumstances which occurred to a foreigner.—The new version has, "she bare *one* son;" a distinction not necessary.—*Lin* denotes *arriving* at a period, and not *completing* it. Month is not definite enough, if *lin* be retained, which should be united with *tséé*, or *she*, since the word, although it means arriving at a particular period or emergency, seems rather, in this connexion, to refer to the *usage* than the *time*.

58. Her neighbours and relatives, hearing that the Lord had greatly conferred favour on her, then rejoiced with her.

58. Relatives and neighbours, hearing that the Supreme Lord compassionated and condescended to regard her, then with her together rejoiced.

"Greatly conferred favour on her," Mr. M. remarks, is awkwardly expressed in Chinese, and that it would be better to say, "conferred on her great favour." The new version has given a different turn to the phrase, for which necessity does not appear. Dr. Morrison's expression is as good Chinese as either the phraseology recommended by Mr. Medhurst, or that adopted in the new translation. *Sze*, "conferred," though admissible, is not required. *Guan*, "favour," in the old version, is used also as a verb. *Ta guan che*, "greatly favoured her," would have been more energetic, and still nearer the original, since *ta*, "great," means also to *enlarge*; and it so far corresponds to *μεγαλυε*. *Sze che e ta guan*, literally, "bestowed upon her with great favour;" and *e ta guan urh sze che*, "took great favour and bestowed (it upon) her," might also have been employed.—*Chuy koo*, "condescend, to regard," is too general, and too frequently used in the new version of this chapter.—The latter part of the rendering of this verse—"then with her together rejoiced"—I prefer to that of the old version.

59. It occurred in eight days (or on the eighth day) that they came to circumcise the child, and called him Zachariah, according to his father's name.

59. The child (being) born eight days, (the multitude) came to practise the rite of cutting round, and then borrowed the father's name to indicate the son Zachariah.

There can be no doubt that "eight days after the birth of the child," was the meaning of the inspired writer, who would be well understood among those for whom he wrote; but we are not at liberty to incorporate explanations in the text; since it would be impracticable, if once allowed, to confine them within prescribed limits. Circumcision always taking place on the eighth day, the time would soon become known, and then the phrase would be as intelligible to the Chinese as it is in English. *Chung*, "all," or "*the multitude*," is equally indefinite with the pronoun "they;" for the reader must be informed by the context who are the persons to whom reference is made.—If the expression in the old version for circumcision, be "very unfortunate," I am obliged to say that the one in the new version is more so, connected as it is with the translator's note. I am at a loss to know how the Chinese are to understand *chow kō* better than *kō san*; the former expression being totally unknown, the latter known through the medium of Mahometanism, (which has existed in the Chinese empire nine centuries,) and used both by its votaries and the Romanists. It will clearly be better for it to remain, than to perplex the natives with a new term.—*Ke*, "him," in the old version, generally means "his;" "*che*," with the order of the sentence reversed, would have been more appropriate; thus, *tsay e ke foo ming urh ming che*, "and according to his father's name, named him Zachariah." The new version has used *tsih*, "*then*," (most frequently a conjunction) in rather an unusual connexion. Had a supposition been previously implied, it would have been correct.—The terms "borrowed his father's name," mean using his father's name as a pretext; for *tsay ming*, "to borrow a name," signifies "to make pretence," "to assume what is not real."—*Peau*, to designate or

manifest, is not common; besides that, being applied to persons of a different surname, it is inapplicable. "Zachariah" I think ought to have followed "*father's name*;" as the characters at present stand, it might be thought Zachariah was the existing name of the son, and that it was proposed to superadd the father's.

60. But his mother called, saying, By
no means, but call him John.

60. (His) mother said, It ought not to
be, but name him John.

Ke, "his," is used improperly for "him" in the old version. The words "but," "his," and "called," which it employs, are not in the new translation.

61. They addressed her, saying, None
of thy relations are called by this name.

61. (They) said, Among thy relations
not indicated by this name.

The verse in the new version begins simply, *said*: in the old, the Chinese and scripture phrase, "they addressed her, saying," is introduced. I have before quoted native authority in support of it; many more instances might be adduced from the *San Kwo*; *Tsung woo tsze ming*, "altogether not thus named," or "altogether not this name," (for *ming*, "name," is both a *living* and a *dead* character, *i. e.* either a verb or a substantive) would have been, I think, better without either *ching*, "called," of the old version, or *peaou*, "indicated," of the new.

62. Then, by nodding, they asked
his father by what name they wished to
call him.

62. Then they beckoned to his father,
and asked by what name he designated
(him).

"Then," is not a proper word at the commencement of the verse in the old version; *say* of the new I think preferable. *Chaou* of the new version, "to beckon with the hand," seems less suitable than *teen che* of the old, "to signify by a nod," which is the meaning of the Greek. *Peaou*, "to designate," is less eligible than *ching*, "to call;" the former is used in the new, the latter in the old version.

63. He called for a writing tablet,
and wrote upon it, saying, His name is
John; then all marvelled.

63. The father sought for (or extorted)
a literature tablet, and wrote, saying,
He ought to be named John; and all
marvelled.

The old version begins this verse with the pronoun "he;" the new version uses *foo*, "father;" it also puts *so*, "to extort, or inquire, or examine by compulsion," which is manifestly improper. *Iwan* of the old, "to call for," is better. *Wan pae*, in the new version, means "literature tablet;" it is not so simple as the phrase *seay tsze*, of the old, nor quite so literally expressive of the Greek. *Shoo*, "and wrote," of the new, is preferable to *seay shang* of the old, because, as the phrase now stands, there is an unnecessary repetition. "He should be named," of the new, is far less proper than the phrase "he is named," of the old. "Then," in the old version, had better be omitted.

64. Then his mouth was opened, and
his tongue was loosed, and he spake,
praising God.

64. Immediately (his) mouth was
opened, and (his) tongue loosed, and
he praised the Supreme Ruler.

"His," not necessary to the sense, is used both before "mouth" and "tongue," in the old version, but omitted in the new. "And he spake," *kai elalei*, are left out in the new version, and the reason assigned is, "the word 'spake' is included in the term 'praised.'" For a similar reason, if it were once admitted, the terms thanksgiving, praise, adoration, &c. might be rejected, being included in prayer.

65. And all the neighbours were afraid;
and this affair was spread throughout the
hill country of Judea.

65. All the neighbours were afraid;
and this affair was heard of, and spread
throughout all the hill country of Judea.

The word *wän*, "heard," is here used in the new version *passively*—a sense denied to it by Mr. Medhurst, in his remarks on the 13th verse of this chapter.

66. The multitude who heard these things, stored them up in their minds, saying one to another, What will this child become? And the hand of the Lord was with him.

66. All who heard it, engraved it on their minds, saying, This child at a future day shall accomplish what? And the Supreme Lord protected him.

The old version has "these things;" the new one has *che*, "it," or "them," for which there is nothing in the Greek, but the *ρηματα* of the preceding verse understood. If *she tsing* or *tsze sze*, (these things) be inadmissible, so is *che*, because it is indefinite.—"Engraven," of the new version, is less suitable than *hwae*, of the old, "to cherish," or "store up," which is familiar to the Chinese, and a better translation of *εθεντο*. Morrison's version of the remainder of the verse is preferable to the other. I think, however, *tseay*, "and," of the new version, is better than *yew* of the old; because the remark, "Lord's hand," &c. was not made by the people, but by the historian. "The Supreme Lord protected him," is not a translation of "the hand of the Lord was with him."

My observations upon the remaining verses of this chapter, I shall omit, in order to spare the reader's time: they are of the same kind with those which have already been offered, and—if I may so speak of them—are equally conclusive against the proposed new translation.

THE EPISTLE TO THE COLOSSIANS.

Old Version.

CHAP. I.

1. Paul having received the Divine (or God's) will to be the apostle of Jesus Christ; and our brother Timothy.

New Version.

CHAP. I.

1. Having received the Supreme Ruler's will to be Jesus Christ's holy messenger (or messengers), Paul, together with our brother Timothy.

The arrangement of this verse, in the new version, seems to place Timothy in closer official equality with the apostle Paul, than the original will warrant. The name, Paul, is transferred from the beginning to the end of the verse, and connected with Timothy by a particle indicative of equal authority. I cannot but think there is a marked distinction between "apostle," and "brother," in the original, the spirit of which is preserved much more in the old than the new version; while it is equally good Chinese.—*Sze too*, "sent disciple," or "apostle," is as suitable a phrase as the language affords. *Shing* and *chae* of the new version have the same meaning as *shing sze*, "holy angel." I question whether they are found in combination in native writers. This phrase, in its scriptural application, would be as difficult to a pagan mind as the other; and since *sze too hing chuen* designates the Acts of the Apostles, the older term is becoming well understood where the Scriptures and Christian books are circulated.

2. To all the brethren in Colosse, who are holy and faithful in Jesus Christ, I desire that you may obtain grace and peace from God our Father, and from the Lord Jesus Christ.

2. Informing (or begging to state to) all the faithful and holy brethren in Colosse's city, who believe Christ, desiring you to enjoy our Father the Supreme Ruler's and our Lord Jesus Christ's grace and harmony.

Ke of the new version is generally used in epistolary correspondence, if not invariably, by inferiors, and means "I beg to state," &c. *Yu* of the old version is objected to, as never found in letter writing. It is, however, an appropriate particle to indicate the Greek dative, and may be translated "with," or "to." United with *seang*, "mutual" (*seang yu*), it denotes mutual intercourse of friends; and though elliptical in this verse, it is not more so in Chinese than "to" is in English. Moreover, the formality of an inspired document must needs differ from the complimentary expressions of an ordinary letter sent by one pagan to another. *Ke*, of the new version, is on every consideration inadmissible. It appears to have been foisted into the text without regard to sense, as a perusal of the translation above will discover.—The new version objects to "all in Colosse, brethren, holy, faithful in Jesus Christ, who;" for which it has, literally, "Colosse's city, all believe Christ's faithful, holy brethren;" alleging, that the place should precede the inhabitants. But this general rule is often set aside by a change of construction. It would have been improper for the new version to have adopted the form which is correct in the old; because *tsae*, "remaining," or "dwelling in," and *chay*, "who," are in the old, which are not in the new. I may either say, "all who reside in Colosse," agreeably to the old version; or, "all Colosse's inhabitants," according to the new. There is no higher native authority for "Colosse's believing and faithful brethren," than for "all who in Colosse believe and are faithful;" the former expression is less strictly a translation of the original, and not better Chinese than the latter. *Sin*, "faithful," in the old version, means also "to believe." It stands in the new without the particle *yu*, "in," and another word—*chung*, represents "faithful." It admits of very serious doubt, whether such phrases as "in Christ," "faithful in Christ," &c., which seem to express doctrines most important to the Christian state and character, ought to be excluded from a version of God's word, as in the new translation of this verse, where the change is thus justified: "in Christ" would be unintelligible in Chinese, but "believing in Christ" would be understood." The truth is, that the phrase of the old version may either be rendered "believing in Christ," or "faithful in Christ:" that of the new simply signifies "believing

Christ." Now, believing a person is, in English, very different from believing in him, or on him: the latter expression comprehends the former, but the former does not include the latter. I may credit the word of a person without feeling called upon to commit important interests to his trust.—The latter part of the verse in the old version might have been transposed thus: *yuen joo yew woo foo shin ping yew choo Yay-soo Ke-t'uh urh tih guan chung ping ho yay*, "desire you from our Father God, and from Lord Jesus Christ, and obtain grace and peace." Its present form is perfectly intelligible, and not destitute of authority, as the following example proves: speaking of the external ornament of heavenly principles, the writer in the "Four Books" says, "Great and small affairs proceed from (or depend upon) it." Here the things themselves are mentioned before their source; and precisely the same word (*yew*) is used, as in the old version.

3. I thank God and our Lord Jesus Christ's Father, and for you constantly pray.

3. I constantly for you, when I pray, then give thanks unto our Lord Jesus Christ's Father, (the) Supreme Ruler.

I cannot approve the new translation of this verse. First, it might be rendered,—and I am persuaded it would be so understood by a native ignorant of the doctrine of Holy Scripture,—"the Supreme Ruler of the Father of our Lord Jesus Christ," making *Foo* and *Shang Te* two distinct beings. "Supreme Ruler" is not a proper name, but an epithet, and, therefore, the pronoun *chay*, "who," or the particle *tseih*, "even," "that is," ought to have been placed between it and "Father," to denote that they both refer to one personage. Secondly, the apostle mentions thanksgiving as the chief topic, and introduces prayer as arising from gratitude to God on behalf of his friends; but the new version makes thanksgiving a branch of supplication: thus reversing the order of feelings in the mind of the sacred writer. Perhaps *keih*, "and," of the old version, should have been superseded by *tseih*, "even," "I thank God even," &c. In other respects that translation follows the Greek, and is, withal, strictly idiomatic. What advantage then arises from the alteration?

4. Because (or since) hearing of your faith towards Christ Jesus, and your love to all the saints.

4. Because (or since) hearing that you believe Jesus Christ, also love all holy disciples.

Notwithstanding the objection by Mr. M. to *sin*, "faith," as a substantive, it is used in that sense by the Chinese, who have the expression, *ta sin, ta fuh*, "great faith, great happiness."—*Heang*, "towards," it is said, is quite barbarous. It is a barbarism, however, for which the Chinese are accountable, since it undoubtedly originated with themselves; as the phrase, *kwei sin heang jih*, "the heart of the sunflower turns towards the sun," indicates. The word indeed denotes "towards an object," as having the face towards the north. The word *shang*, "upwards," is associated with it thus: *sin heang shang*, "the heart directed upwards." And why should such expressions be uncouth only when applied to the exercise of faith in Christ? *Che*, used in nearly the same sense, is not so usual; but it will be understood.—*Gnae*, "love," is both a substantive and a verb: if it were not, it would be quite impracticable to communicate many thoughts current in China, as well as in sacred Scripture. The following native phrase indicates its use as a substantive: *yew sau nen che gnae yu foo moo*, "the love of three years from our parents;" literally, "three years' love."—*Shing*, "holy," requires a pronoun after it, in the old version, to denote the concrete; otherwise it should be connected with a substantive. I rather wonder at its general use for "holy," since its primary and almost exclusive meaning is, "wisdom," "intuitive perception;" yet both versions employ it in this sense. *K'ee tsing*, "pure," would, I think, be a better translation in several places.

5. On account of the hope laid up waiting for you in heaven, of which you formerly heard in the true word of the gospel.

5. And expecting (I) shall bestow on you the happiness of heaven's temple, according to the true doctrine of the gospel which you formerly heard.

It is impossible that any one, even but moderately acquainted with the general language of China, should render the phrase *fang tsae*, of the old version, "to let go," as is intimated by Mr. M. *Fang*, without *tsae*, or in connexion with *keu*, "to depart," would bear that construction; but with *tsae* it is as colloquial and intelligible in Chinese as "laid up," or "placed," is in English. The former part of the verse it is difficult to render so as for it to be luminous and faithful. *Wei*, translated "for" by Mr. M., means "by reason of," or "on account of;" like *δαι*, with its accusative, in Greek. The difficulty lies principally in the sentiment of the Apostle, whose language, if corresponding terms are sought in Chinese, it is not easy to imitate. The new version makes the Apostle say, "he hopes he shall bestow the happiness of heaven on the Colossians;" for a Chinese, reading this verse, would connect it with the preceding one, where the writer says, "I have heard that you believe on Jesus Christ, and love all holy disciples: and"—[it proceeds without any break in the Chinese] "(I) expect (I) shall bestow upon you the happiness of heaven." The pronoun "I" is not expressed, but is certainly understood, in this as well as the foregoing verse; and I know no better method of rendering such a sentiment into Chinese, than by the terms used in the new version. A passive turn is attempted to be given to the words by Mr. M.; but they will not bear it. If the old version be attended with some obscurity, it has the merit of a close adherence to the Greek. Perhaps *tsun*, "preserved," is preferable to *fang tsae how*, "laid up waiting;" thus, *yeu yin yu teen so tsun che wang wei joo*, "and on account of in heaven that which is preserved of hope for you." The latter part of the verse is the same in both versions, except "according," in the new, which is not in the old; and "doctrine," which is substituted for "word," as is usual where *λογος* occurs in the Greek.

6. Now the blessed sound is come unto you, as all heaven below, and in every place extensive renovation is widely effected, as among you, from the day you heard the word, and truly knew the grace of God.

6. Now this blessed sound handed down to you, is also extensively spread all heaven below, from the day you heard the word (doctrine), and sincerely knew the grace of the Supreme Ruler, and also were renovated.

Mr. M.'s note condemns the particle of similitude in the old version, for which nothing is substituted in the new—but the meaning of the text is altered; for the sacred writer institutes a comparison between the effects of the gospel in Colosse and in other places where it had been preached.—I have elsewhere alluded to the translation of *λογος*.

7. That is, as ye have learned of Epaphras, our very dear fellow-servant, and a faithful minister of Christ for you.

7. He who communicated this doctrine is our beloved companion, Christ's faithful servant, Epaphras.

The Colossians did not require to be informed that Epaphras had been their minister; yet the structure of this verse, in the new version, indicates supposed ignorance on this subject; although it discards "for you," from the text, which is introduced in the old version. The comparison, as to subject-matter and effect, between their instructions and those which had reached other places, is entirely overlooked.—*Pwan*, "companion," supersedes *tung puh le*, "fellow-servant and associate," of the old version. *Puh*, formerly discarded, because it meant "menial servant," is introduced into the new version now, under circumstances precisely similar to those which before procured its condemnation: *le*, "minister," is used for it in the old version.

8. He also informed us of your love in the Holy Spirit.

8. This man also made us acquainted with the sincere love of your hearts.

Such translations as this are of the most dangerous description. If the word of God be thus deprived of its characteristics to gratify pagan prejudice, translation had better be disavowed, as impracticable or unsuitable. In favour of the rendering above, it is remarked: "the word 'spirit' in this verse is by some thought to refer to the spirits of believers: at any rate, the word 'holy' in the old version is

redundant." "The Spirit," is a phrase well known in sacred Scripture to denote the Holy Spirit, which I cannot but think the Apostle intended in this verse; and if so, would "in the spirit" be sufficient in Chinese to convey the idea of the original? On any consideration, the new version of this passage must be excluded. Epaphras had no opportunity of judging the hearts of the Colossians, but by their conduct and profession; yet, "your hearts within sincere love," would seem to imply what is beyond human penetration:—the expressions, as I understand them, refer to their profession of love under the agency of the Holy Spirit.

9. Therefore, from the day we heard it, we pray for you without ceasing, and ask God to cause you to be filled with wisdom and spiritual understanding, to obtain the knowledge of his will.

9. Therefore we, from the day we heard of this, pray for you without ceasing, desiring you fully to obtain wisdom and spiritual understanding, that you may know the Supreme Ruler's holy will.

If it be important to convey the sense of the original closely, the old version must be approved; from which, however, the new differs in the latter part of the verse. Its phrase *mwan hwo*, is quite as unusual as any combination of characters objected to in the other.—The word rendered "of," we are told, means "in." It means, "with," "to," "in," "of," according to the context, which must determine its propriety. "To be filled with wisdom," is a good translation of the Chinese, and as good English as "to be full of wisdom."—"Cause," objected to, is necessary to the full import of the passage.—"Desiring," is put in the new version for *αιτουμενοι*, which, united with *προσευχουμενοι*, ought doubtless to be rendered "asking;" but this could not be done intelligibly in Chinese, unless the word "God" were added, as in the old version.

10. To cause you to walk worthy of the Lord, perfectly harmonizing with his will, and rendering the fruit of every good work, advancing in the knowledge of God.

10. Also may practise what is suitable, entirely gratifying the Lord's will, constantly producing good fruit, and increasingly knowing the Supreme Ruler.

"'Worthy of the Lord' would not be understood." The following native phrase illustrates the use of *k'an*, "to be worthy of," "to be adequate for," &c.: *shang k'an keen yung*, "still worthy of being selected and employed." The scripture expression is difficult, only because it is too comprehensive for the grasp of a pagan mind; and yet how desirable to preserve its characteristic fulness! The new version, amending the phraseology does not attempt to preserve the sense—as appears from the above translation: while "to advance in knowledge or learning," is quite as good Chinese as "to increase" in it. How "advancing in the knowledge of God," should be an expression other than foreign to the genius of a pagan language, it is impossible to conceive.—The closing remark of Mr. M. on the construction of this verse in the old version is utterly without foundation.

11. Confirmed and strengthened in all virtue, according to his glory's power, perfectly practising patience, long enduring and joyful.

11. And desiring you, according to the Lord's glorious power, to supply strength and confirmation, and rejoice constantly, forbearing (and) enduring trouble.

"Desiring you" is supplied in the new version.—*Poo leih*, translated by Mr. M., "may increase in strength," means, "to supply strength," or "to increase it," in an active sense.—*Fan*, "trouble," is added at the close of the verse. "*Practising patience*," of the old version, is not a common mode of expression with the Chinese; but the verse appears to be very faithfully rendered.—"The power of God's glory" is according to the Greek. Some transposition has taken place in the

new version, and some additions have been made to the text; but the words generally are the same as those of the old version.—*Han*, rendered by Mr. Medhurst “to persevere,” signifies “to restrain or forbear;” especially when connected with *jin*, as in the new version. This word is not used in the former translation.

12. Giving thanks to God the Father (or the Divine Father), who has bestowed upon us adequacy to participate the inheritance of the saints in light.

12. Constantly sensible of (or influenced by) the Father's kindness, who has bestowed upon us to be able to enjoy a portion of the bright inheritance of the holy disciples.

Shin foo, “God the Father,” means also “divine Father.” If the Catholic appropriate expressions to their priests (which Mr. Medhurst says that they do) applicable only to the Deity, their conduct is exceedingly reprehensible; but are we to be afraid, on this account, of using scripture terms? The word “Father,” in the present case, would have been better without the prefix *shin*.—*K'an tung*, rendered in the Appendix “to be worthy of the communication,” I have translated “adequacy to participate,”—to show the literal sense of *k'an*, in connexion with *sze*, “to bestow,” which is, “to be able,” “to be worthy of,” “to be sufficient for,” &c. *Tung* cannot be represented by “communication,” without violating its ordinary usage; “communion,” or “to share,” would have been much more appropriate. In the new version, *k'o*, “may,” “may be able,” “ought,” &c. is substituted for *k'an*; and *heang* “to enjoy,” for *tung*. The idea of “preparation,” “fitness,” seems to be intended by *κωνωσαστι*; to indicate which *k'o* is unsuitable.—“Constantly sensible of the Father's kindness,” is an expression of sentiment, totally different from that of the Apostle, who speaks of an act which he performed.—“Holy disciples” is put for “saints:” *Shing pei* of the old version, is nearer the Greek, which means “holy ones.” The word “disciple” is not applied in Scripture to the inhabitants of a future state; nor to those of the present, with the prefix “holy.”—“Bright inheritance” is put, in the new version, for “inheritance (of the saints) in light;” and it is remarked in the margin, “‘in light,’ comes in awkwardly at the end of the verse in the old version; it had better be added as a quality to the inheritance.” I perceive nothing “awkward” in the closing of the verse by *yu kwang*, “in light;” which is plainly idiomatic—a similar construction being both frequent and neat in classic authors. The following example is from the *She king*: *Wan wang tsae shang, woo chaou yu teen*, “*Wau wang* is on high, oh how splendid in heaven:” the two last words *yu teen*, “in heaven,” correspond to *yu kwang*, “in light.” The object of the Apostle is not to describe the quality of the inheritance by the term, “in light,” but to point out the nature of that future locality which saints will inhabit.

13. Who (he) hath delivered us from the power of darkness, and removed us into the kingdom of God's dear Son.

13. Also (he) hath saved us from the power (influence, or circumstances) of darkness, and hath removed us into (to enter into) the kingdom of his dear Son.

The alterations in this verse are, “also,” for “he or who;” “saved,” for “delivered, or rescued;” which latter word, (*yen*, of the old version,) is a closer translation of *εppvσato* than *keu*, of the new version, which is more suited to express the sense of *σωζω*. *Keuen*, “power or condition,” of the new version, is, I think, preferable to *wang* of the old, which, when used as a substantive, means physical ability or talent. *Pwan*, “to remove,” of the new, is put for *e* of the old version; than which it is more colloquial, but less appropriate. *Yu*, “into,” “to,” “in,” which appears to be objected to by Mr. M. is used with *e*, “to remove,” as in the old version: thus the *San kwō*—*e tun yu shan lin shoo muk keen*, “removed into a mountain forest, and encamped.”

14. We, on account of him, have redemption's price, by his blood obtaining the forgiveness of sins.

14. Depending on his shed blood, we obtain atoning sin, and receive forgiveness of transgression.

"No Chinese," it is said, "would understand the passage in the old version." Equal difficulty attends the new translation. "To obtain atoning sin," the literal meaning of *tih shuh tsuy*,—and "depending on shed blood," *nae ke lew heö*, are both of them phrases beyond the comprehension of natives in their present state. But what is to be done in such cases? Translation must be effected.—Objection is made to the words, "obtaining the forgiveness of sins," in the old version; because *hwö*, "to obtain," means, when connected with *tsuy*, "sin," "to commit sin;" but then, *tsuy che shay*, "sin's pardon," the words in immediate connexion, would remove this ambiguity; since *hwö*, joined to *shay*, signifies "to receive or obtain pardon." But how does the new version treat the difficulty? It commits precisely the same fault. *Tih* is used instead of *hwo*, from which it differs only in being more colloquial: but in order to avoid a retort, *shuh*, "to atone," is placed between *tih* and *tsuy*; by which arrangement idiom is violated, and the passage becomes liable to be translated, "committed a redeemed sin," or, "obtained the sin of atonement." There is a similar error in the words "receive forgiving transgression;" which ought to have been, "receive transgression's forgiveness"—the two last characters transposed. The present order of the words requires in both phrases *che gnän* to follow *tsuy* and *kwo*, thus: *tih shuh tsüy che gnän*, "obtaining atoning sin's favour:" *nung shay kwo che gnän*, "receiving pardoning transgression's favour."—I see no more objection to the old version of this passage, than will attach to any faithful translation.

15. He is the image of the incorporeal God, born before all created things.

15. He is the image of the unseen Supreme Ruler, all things first-born.

In the old version, *woo hing*, "without figure," represents *αορατου*, to which *woo heen*, "unseen," responds in the new translation. *Choo tsauou wuh*, "all created things," (or, "every created thing;" for *choo*, "all," also means "every,")—which Dr. Morrison has put for *πασης κτισεως*, is I think, a far superior rendering of the terms than *wan wüh*, of the new version, to which the Chinese attach a peculiar sense, by no means inclusive of "all created things;" since *Heaven, Earth, and Man*, according to their notions, are three creative powers, whence "all things," *wan wüh*, emanated: whereas it is evident, from the subsequent explanation of the Apostle, that all orders of being—every grade of existence, animate and inanimate—were included in *πασης κτισεως*. Appropriate phraseology, in this verse, seems, therefore, to involve the vitality of the controversy between Chinese notions and revealed truth.—"Born before," of the old version, is superseded, in the new, by "eldest-born," a term applied to the oldest child in the family.

16. For heaven above and earth beneath's all existences, visible and invisible, were all created by him; that is, all thrones, all dominions, all honours, all powers, were all by him and for him created.

16. For heaven and earth's corporeal and incorporeal things, depending upon the Supreme Ruler's Son, and create--- [I cannot give this word a passive signification;] also nations' seats (thrones), dominions, authorities, powers, (influence and condition,) all depending upon the Son's creation, all for his glory, and exist.

"Visible," it is said, in the remarks on the Old Version, is expressed, but not "invisible." This is a most singular mistake. My copy—not one of the latest edition—has, after *heen chay*, "visible," the words *fu heen chay*, "invisible," which, by the state of the type, it is evident have existed in the blocks from the beginning.—In reply to what is said on using the pronoun instead of the term "Son of God," I can only observe that, in such matters, a translator *must* follow the original, irrespective of consequences. A Chinese, however, who employs his mind and strength, as students of native authors are recommended to do, I have little doubt, will learn from the context to whom the pronoun refers, with as much facility as the

readers of any other versions.—The phrase *kwō wei*, “nations’ seats,” is introduced in the new version, for *tso*, of the old; which, indeed, “literally signifies seat,” but also means a throne—a seat where the king sits to give audience,—and connected with *wei*, a seat of honour, a throne. *Θρονος* is said to be derived from *θραω*, “to sit.” I think the terms in the old version are simple and dignified,—sufficiently general not to commit it to particular sentiments, and so far characteristic of the original as not to degenerate into vagueness. I prefer them to those of the new version, where it has deviated from its predecessor, in such expressions as *kwan heā*, “officers of government,” for “authorities;” *keuen she*, “influence and condition,” for “powers.” *Tsung*, in the old version, for *αρχαι*, means “honours,” “what is held in honour,” “a sort or class,” “objects to which men turn.” *Nang*, for *εφοριαι*, denotes “power or ability,” both natural and acquired. It will readily be admitted, that the best terms, in pagan language, labour under great disadvantage when employed to render a passage, generally supposed to comprehend a description of different celestial orders.—I cannot sympathize with the sentiment expressed, that “by him and for him,” will certainly be misunderstood; nor do I approve the liberty of dividing the verse, and annexing a comment to it. Instead of *e che*, “by him,” and *wei che*, “for him,” of the old version—terms well understood in China—the new one has, “depending upon his Son’s formation, or creation—all exist for his glory.” If this be translation, there can be no hope of preserving the uniformity and integrity of the word of God.

17. And he preceded all (things), and all existences depend on him for preservation.

17. And the Supreme Ruler’s Son is before all things, and all things depend on him to attain their standing (or establishment.)

The old version has *sēn*, “to go before,” or “precede;” and this sense of it is sanctioned by a remarkable native expression applied to the *Taou* of the Chinese; *sēn Te sēn Teen*, i.e. it “preceded earth,” it “preceded heaven.”—*Wan wūh*, “all things,” on which I have remarked in the fifteenth verse, is twice used by Mr. M. in this. I object to its use here for the same reasons, and think *chung*, “all,” and *choo yew*, “all existences,” much more suitable terms to express the force of the original. *Tsun*, “preservation,” “to be preserved,” seems to me a more eligible translation of *συνεστήκε*, than *leih* of the new version.

18. And he is the head of the body of the assembly; he is the beginning, the first-born, proceeding forth from the midst of the dead, so that he might precede all ranks (or classes.)

18. He is the head of the holy assembly’s connected body, commencing from the first of the resurrection of the dead; thus, (or then,) in all affairs, he is the first of all.

I have previously refuted the groundless assertion repeated here, that *wei* means rather “to do,” than “to be;” it is used in both senses, and quite as familiar to good writers in the latter as in the former.—It is said, “the church’s body, as it stands in the old version, would not be understood; both words must be qualified by additional expressions,” which are *shing*, “holy,” added to “assembly,” and *tung*, “entire,” to “body;” but how such alterations remove the obscurity of this passage, in its spiritual sense, from a pagan mind, I cannot conceive. In my opinion, the changes are not required. *T’ē*, “body,” is not so suitable a rendering of *σωμα*, as *shin*, of the old version. *Ὁς εστιν αρχη*, is omitted from the new version, and *che*, “beginning,” is united with the following phrase, at the close of which *tsoo*, a synonyme, is added—*che tsoo*, being colloquial in Mandarin, for “beginning,” “commencement.” *Fūh huō*, “resurrection,” (again live,) is added in the new version. In the old, the translation is, “he is the beginning, head-born, proceeding from all the dead’s midst,” which is much closer than the other. Perhaps, however, “from all dead’s midst and first-born,” would have been more appropriate, since the mode of construction is common to the Chinese, and the words “first-born,” naturally precede the remaining clause.—In the new version, *ke wei suy tsēn*, is translated by Mr. Medhurst, “he is the very first;” and yet of the

phrase, in the old version, *ke wei che*, "he is the beginning," he remarks, *wei* "means rather to do than to be." This palpable inconsistency I must leave for him to reconcile.

19. For the Father desired that all fulness should dwell in him.

19. For that all virtue in his Son should be completely prepared, is just agreeable to the heavenly Father's will.

If the old version does not convey to the Chinese the sense intended by the inspired writer, I am sure it will not be learned from the new translation; since they would most probably understand from it, that personal moral excellence (according to their notions) is a progressive work in the Son of God, who was not yet perfect. This, and similar passages, cannot be interpreted in their spiritual import, by heathens, who have had little or no previous instruction. Even if comments were allowed to be incorporated with the text, I should decidedly protest against that of the new version, as far beneath the dignity of the sacred writer's conceptions. But such portions of Divine truth should be rendered as nearly as possible in the spirit of the original without comment, and irrespective of the notions formed by pagans. The expression *εν αυτω παν το πληρωμα κατοικησαι*, is, no doubt, difficult to translate into Chinese. I know no word of the language so adequate to represent *πληρωμα*, as *mwan*, employed by Dr. Morrison.

20. And by him to reconcile all things to himself; that is, by the blood of his cross, making peace, with regard to things in heaven above and on the earth beneath.

20. The Supreme Ruler's Son shed his blood on the cross, in order to make peace, to harmonize, and to summon all things to himself, whether in heaven above, or on the earth beneath—all revert to him.

The English of this verse, in the new version, will convince the reader that it is not a faithful portrait of the original. "Supreme Ruler's Son," represents *αυτου*:—"shed his blood on the cross," is given as a translation of *δια του αιματος του σταυρου αυτου*, which the old version renders, "by his cross's blood,"—the only phrase adequate to the sense of the Greek, to which there is no more objection with the Chinese than there was with the Greeks, to whom the cross of Christ appeared "foolishness." A distinction ought to be preserved between phraseology and doctrines. *Colloquial explanations* of the passage, are generally given in the language of the new translation.—*Ping*, of the old version, "making peace," it is said, "would not be understood in the sense intended;" yet it is used as a verb, "to make peace," "to tranquillize;" in which sense it is frequently found in Chinese history—as *ping yuen ho haou*, "to reconcile conflicting parties;" *ping fuh*, "to subjugate." *Ping*, moreover, is used in the new version as an active verb, and translated by Mr. Medhurst, "pacify;" and still he says it "should have a causal word annexed, to render it intelligible." Perspicuity might require another character to be joined with it, did not the construction indicate that it is associated in sense with *ho*, "to reconcile," at the beginning of the verse.—*Chaou*, "to beckon, call, or invite," is added in the new version, certainly without any warrant from the original; also *wan wuh*, "all things," to which I have already objected. *Wan yew* "all existences," I consider more in accordance with the text.

21. And you formerly having been estranged, were enemies in your minds, following wicked works.

21. And you formerly were far separated on account of the enmity your minds harboured; your bodies following wicked works.

In the new version, the estrangement is accounted for on the ground of enmity; but no such reason occurs in the text;—the words are united by a simple copulative.—"Body," is supplied, which is not in the Greek or the old version.—*Διανοια* is

translated by *sin*, "heart," in the former, and by *yih*, "breast," in the latter version: the Greek signifies "understanding." The other alterations are trifling.

22. Now hath he reconciled (you) by the death of his fleshly body, to cause you to be holy and pure, without blame, in his presence.

22. Now depending for help on his fleshly body, throwing away life, he hath reconciled, purified, and cleansed you, placing you, without reproof and blame, in his presence.

It has been before shown, I trust, that the remark respecting the means preceding the end, is not well founded.—I perceive no "awkwardness" in *she joo wei shing k'è*, "to cause you to become (or be) holy and pure;"—the Chinese language knows no other mode of expressing the sentiment. The new version, by putting "holy," "pure," and "unblamable," in the same circumstances with "reconciled," which a Chinese would understand as past, departs widely, I apprehend, from the meaning of the Apostle, who evidently introduces *παρασθησαι υμας κ.τ.λ.* as the consequence of being reconciled. For *che*, although rendered "placing," cannot be otherwise than coincident, in point of time, with "reconciled," "purified," "cleansed," and, from its position in the sentence, equally applicable with these words, to denote what is already done.—Things also are introduced, which do not belong to the text. I cannot but think the old version of this passage superior in every respect to the new.

23. But it is necessary that you rest in the faith, not being removed from, but confirmed in, the hope of the Gospel which you have heard: now the Gospel has been proclaimed all under heaven (to) all created things; and I, Paul, am its minister.

23. But you ought constantly to believe, building the foundation; (being) firmly established, not cutting off the hope of the Gospel, which you have heard. For this doctrine has been communicated under heaven to all men; and I, Paul, am its minister.

"Stop in the faith," as he translates *che yu sin*, Mr. Medhurst thinks will not be readily understood. *Sin*, "faith," used as a substantive, has been already proved to be idiomatic, and *che*, "to rest in peculiar circumstances or eminent attainments," is equally capable of illustration from native authority. Take the following example from the *Ta he*, one of the celebrated "Four Books:"—*che yu che shen*, "rest in the summit of virtue,"—"stop in the highest point of moral excellence,"—a passage, substituting "faith" for "virtue," equivalent to the one under consideration. But what renders the objection yet more remarkably futile, is the following native phrase:—*yu kwö jin keaou che yu sin*, "in intercourse with your countrymen, rest in confidence, truth, or sincerity:" *che yu sin*, are the same words, in the same sense and order as used in the old version except *sins* (meaning "faith," in the Scriptures, the only term which the language supplies,) rendered as above, "confidence," "truth," "sincerity;" all which significations it bears. The terms in the new version, substituted for these, contain an exhortation to believe, rather than to adhere to supposed acquirements. "Cutting off hope," though a native expression, is not a translation of *μετακινουμενοι*.—Mr. Medhurst objects to the use of *wang*, "hope," as a substantive, in the fifth verse of this chapter; but employs it as one in this verse, under precisely similar circumstances. Now if it be correctly used *here*, it cannot be objectionable *there*.—In the old version we have "the Gospel has been proclaimed;" the new translation substitutes "this doctrine has been communicated." I decidedly prefer the former rendering to the latter, because it represents the Greek better.—"All created things" is objected to as a version of *παση τη κτισει*, for which the new translation has *wan jin*, "all men." *Wih*, "thing," is used by the Chinese for "man," as well as *jin*; since *jin wih*, literally "man thing," is on some occasions confined to human beings. The Chinese of the old version is not more extensive than the Greek. *Le*, "minister," at the close of the verse, is the same in the new version as the old; yet it is a word which Mr. Medhurst condemns in the first chapter of St. Luke, 2d verse, (on which see remarks,) although he uses it here in the same sense.

24. At present (I) rejoice in the sufferings which I endure on your account, and supply that which is deficient of the sufferings of Christ with my flesh, for his body's, that is, his church's sake.

24. I gladly for you endure sufferings, because in my body is supplied the sufferings in which Christ was deficient, for his body, that is, the holy assembly's use.

"By my flesh," Mr. Medhurst says, "should precede 'make up,' &c. on the principle that the instrument should be put before the action." I have several times alluded to the fallacy of this statement as containing an *invariable rule* of Chinese composition. I may be allowed to advert once more to native authority, in proof of Dr. Morrison's correctness; I quote from the *Le ke--Kung pei teen hea show che e jang*: "if your merit extend through the empire, *guard it with humility.*" Now, according to the rule laid down, "with humility," ought to precede "guard it;" not so thought the Chinese writer, whose words *che*, "it," and *e*, "with," are the same as in the old version, and the sentences similarly constructed.—"Because" is put, in the new version, before "in my body:" "holy" is prefixed to "assembly," and "use" is added at the close of the verse. I prefer the simplicity of the former translation

25. Now I am made its (or the) minister, according to God's ordination; and he hath bestowed (it) upon me that I should cause you to fulfil the word of God.

25. And I have heard the Supreme Ruler's commands to be the holy assembly's minister; that I may teach you entirely to hand down the Supreme Ruler's doctrine.

The new translation of this verse is most extraordinary; neither the order nor the sense of the original is preserved. The Chinese of the former part of the old version, while it is according to the Greek, is quite as correct as that of the new. *Οικονομία*, it is difficult to render literally. *Choo che*, which Dr. Morrison has used, means "to place," "to arrange." Perhaps *e shin so fung*, "according to God's appointment," which is a usual mode of construction, might have been nearer the Greek.—"The word rendered 'to extend to' is forced (Mr. Medhurst says) into that construction;" but there was no necessity for force, since it means "to the end that," "to cause," either of which significations would have been appropriate. The supply of *shang te*, where there is only a pronoun in the original, would be barely tolerated, when known by some infallible token as the opinion of the translator; but it becomes absolutely intolerable when made of equal authority with the sacred text.—"The word of God," Mr. Medhurst says, "is very weak and inexpressive." It would involve too extended a discussion, to enter on the question, whether *taou*, "doctrine," or *yen*, "word," should be considered as the correct translation of *λογος*: Dr. Morrison employs the latter term; Mr. Medhurst the former.

26. The profound mystery which had been hidden from past ages and past generations, but is now clearly manifested to the saints.

26. This is the profound righteousness which from the creation (opening and spreading forth) of successive generations has been hidden, but is now revealed clearly to all holy disciples.

The new version omits *pe*, "mystery," for which idea it puts "profound righteousness."—*Kae*, "to open," applied to "heaven," and *peih*, "to extend," applied to "earth," are native expressions for "creation;" but I do not perceive their relevancy in the new version, either as a translation of the Greek, or good Chinese: It is not usual to combine these two words with *leih tae*, "successive generations." The rendering of this verse in the old version is much more simple and scriptural.—"Saints," in Chinese, is considered by Mr. Medhurst a strange term; and yet *shing too*, "holy disciples," which he has substituted for *shing pei*, is equally uncommon; the pronoun *chay*, annexed, is not at all agreeable to Chinese usage.

27. For God, would cause them to know the riches and glory of this mystery among a strange people: Christ in you to be the hope of glory.

27. For (it was) the Supreme Ruler's will to reveal to his holy disciples this profound righteousness (and) splendid glory, among foreign tribes; that is, Christ in your hearts, that you may hope for glory.

If *tseih*, "that is," were supplied before "Christ," in the old version, I should think its translation of this verse unexceptionable: for "Christ in you," &c. is evidently the mystery referred to. The new version, without attempting translation, has paraphrased the text. Πλουτος is unrepresented. "Christ in you the hope of glory," is rendered, "Christ (being) in your hearts (you) may hope for glory." It is difficult to comprehend how "Christ in your hearts" would be better understood by pagans than "Christ in you." Their ideas would not be so gross as to suppose physical indwelling was meant; nor would their imaginations be so enlightened as to suggest views of the union of Christ, entertained by mature Christians, as deducible from the passage.

28. We preach him, and exhort all men (and) instruct all men in every (kind of) wisdom, desiring to perfect all men in Christ Jesus.

28. We use all wisdom to hand down his name, exhorting and teaching every man, desiring to perfect every man in Jesus Christ's religion.

Mr. Medhurst objects to "him," in the old version, as not sufficiently definite; while "his name," of the new translation, is equally indefinite, and moreover an interpolation.—Objection is also made to the repetition of *choo jin*, "all men;" but why *kə jin*, "every man," repeated, should gratify, and *choo jin*, "all men," repeated, should offend Chinese taste, I cannot comprehend.—The peculiar expression, "perfect in Christ," is rendered, in the new version, "perfect in Christ's religion." Of all the unhappy renderings of these translators, surely this is the most unhappy. That such an expression should be thought equivalent to the generally received sense of the passage, is truly astonishing. *Yuh ching*, "diamond perfection," of the old version, is a peculiar and very appropriate phrase. *Ching tseuen*, of the new translation, might have been admissible, had it not been connected with *keaou* "sect," or "religion;" but, in this connexion, it will be interpreted to mean "completeness in instruction."—Notwithstanding the remarks of Mr. Medhurst, I consider the order of the words, in the old version, as quite idiomatic. I have before adduced instances, from native authors, illustrative of the opposite sentiment as correct.

29. I, on this account, labour, contending, according to his working, that is, the power that worketh in me.

29. On account of this I exert myself and labour, according to the Lord's power (and) great influence that worketh within my heart.

Chen, of the old version, by which ἀγωνίζομενος is rendered, means "to fight, contend," &c. It is nearer the Greek than *meen le* of the new version, which signifies "strenuous effort," "to exert one's self," &c.—"Great influence," and "heart," are added in the new version.

OBSERVATIONS

ON THE SPECIMENS OF TRANSLATION FROM THE "FOUR BOOKS."

Since the text of the "Four Books" is not a model of modern composition, and from its sententious, unconnected character, is allowed by the natives to be obscure, I am surprised that it was selected to furnish a specimen of the peculiarities of Chinese style. The work consists of select sentences, on various subjects, received from the lips of Confucius, and committed to writing by *four* of his disciples, (whence the title is derived,) by whom, together with the proper interpretations, the sayings of their revered master were originally preserved. Numerous commentaries have been written to elucidate the text; but the most celebrated is that of Choo foo tsze, who flourished in the fourteenth century. Mr. Medhurst's extracts are from the *Lun yu*, which is composed of dialogues between the Sage and his disciples. The ambiguity attributed to this compilation may be said to arise from extreme conciseness of style; from the changes incident to languages, during a period of more than two thousand years; from the inverted order of composition, compared to modern usage; and, from the subjects and events alluded to being involved in the obscurity of ancient times.—With regard to *conciseness of style*, it may be illustrated by the paragraph marked No. 1, in Mr. Medhurst's extracts; which may be thus translated: "The philosopher says; Learning and constantly maturing, is it not a source of joy?" The commentator explains *seih*, "maturing," by the rapid flight of a bird backward and forward;—and adds; "the mind, intent on learning and virtue, reiterates its efforts, until it is absorbed in intense delight, and the subject of meditation is thoroughly matured." The modern meaning of the word is, "to be accustomed to a thing;" or "to be habituated to a pursuit by constant exercise in it." *Yuž*, "source of joy," which Mr. Medhurst translates "pleasing," "delightful," I have rendered according to the direction of the commentator, who refers it to joy arising from internal causes; its modern use, however, is confined to the idea of "speaking," "telling," "discerning," &c., and is pronounced *shwō*. *Hoo*, rendered by Mr. Medhurst "*eh*" is an interrogative particle, well translated, in this and every similar position, by a point of interrogation. The next sentence in order (No. 2) is equally concise in words and ample in signification: it is this; "To have a friend coming from a distant province, is it not gratifying?" No one interpreting the words, according to modern acceptance, would apprehend the true sense of the passage, as explained in the comment; which is, not what the Chinese would understand by the term *pang*, rightly translated in its *modern* sense, "friend," but, "one of the same class, who, having heard of the Sage's fame, comes from a distant part to solicit instruction:" for the commentator remarks, if his fame has affected inhabitants of remoter regions, those who are nearer must be familiar with it; and it is a source of gratification to the Sage, when multitudes, influenced by his virtue, believe and follow. *Lō*, "gratification," according to the same authority, means joy derived from *external* sources, in opposition to *que* of the former paragraph; which means joy whose sources are internal. It would be manifestly improper to use expressions and sentences in a sense unknown to modern conceptions,—expressions which are understood even in ancient works, only because their meaning has been derived from early commentators, and is communicated by teachers *viva voce* to their pupils.—*The changes which language has undergone* are perceived in part from these extracts. Another illustration may be adduced from No. 3. "A man not known, and yet not angry, is he not a superior character?" *Puh che*, "not known," would mean, according to modern usage, "ignorance," and not "a person unknown to fame," its signification in this passage. *Keun tsze*, (*Keun*, "prince," and *tsze*, "son,") is a term used in the "Four Books," and generally in philosophical writings, to denote a person of superior virtue. I am constrained, in this and other instances, to differ from the verbal renderings, in the column headed "literal translation."—The Chinese phrase (No. 4) *ke wei jin*, "he do man," is not only without meaning in English, but an improper representation of its original; for *wei* means "is," in this place, and not "do"—a mistake commented upon in a preceding part of this Appendix. It would be impossible to ascertain the sense of this paragraph from its verbal translation by Mr. M. "Upper

people," is put for *shang*, "superiors," and *chay*, "who," which refers not to *shang*, as would be supposed, but to "those who love disobedience," according to the invariable practice of the Chinese, which requires the relative to stand at the close of the sentence, how remote soever may be its antecedent. *Shang* is the same word which (with *che*, "infinite," prefixed) designates "the Most High," in Holy Scripture; and is used in this place to denote "persons," without *chay*, which Mr. M. has remarked ought to be added—an opinion, it appears, in opposition to native authority. The following is the most literal rendering into the English idiom which I can give: *Yew Tsze* says, "those who are persons of filial piety and fraternal affection, and (yet) love to rebel against their superiors, are few; those who do not love to rebel against their superiors, and yet love to create confusion, have never yet existed (never them have or exist)." Mr. M.'s literal version of this passage is too servile to mark the sense; and his free translation too general to exhibit the spirit or *mannerism* of the author.—It would be interesting to pursue these remarks throughout the specimens from Confucius; but sufficient has, I trust, been said, to guard against the impression, that the style of the "Four Books" would be suitable to a version of the Scriptures, and to show that accurate conceptions of modern writing in China will not be acquired, by comparison of the free with the literal renderings in Mr. Medhurst's Appendix.

REMARKS

UPON

MR. MEDHURST'S MEMORIAL TO THE BRITISH AND FOREIGN BIBLE SOCIETY.

BY A MEMBER OF THE UNIVERSITY OF OXFORD;

IN A LETTER TO A FRIEND.

On a comparison of Mr. Medhurst's proposed renderings of Holy Writ into idiomatic Chinese, with his literal translation from Confucius, and the vernacular English into which he arranges it, I could not but remark the extreme dissimilarity of style and structure, between such translation and that of his proposed version. So great do I conceive this to be, as well in logical and inferential as in structural arrangement, that, except the Chinese language admit of greater variety than those usually studied in this country, I fancy *both* specimens *cannot* be idiomatic. The diction of Herodotus and Sophocles, of Thucydides and Theocritus, or of Cicero and his quotations from Ennius, and from the old Roman jurisprudence, could not perhaps be admitted to comprehend so great variety.

But even supposing Mr. Medhurst and his colleagues to have acquired the habit of *thinking* in Chinese—the only means, perhaps, by which a full command of any language can be attained to such extent as to be equally familiar with its phraseology as the most learned native—so extremely does its idiom, as appears from these specimens, differ from that of any other tongue, that no longer could the Bible, so reduced, be considered as the inspired word of God, but a paraphrase; a paraphrase ventured on by three individuals undelegated by superior power, from the mere self-conviction that they are competent to reduce Hebrew or Greek to Chinese idiom, with such effect as to raise in the mind of a native the very same minutiae of thought and feeling, as the gradually developed teachings of Inspiration revealed to God's chosen Israel, or to Christ's disciples. An adventure this, too hazardous (I conceive) for any man humbly to undertake, or cautiously to be entrusted with; more especially when we reflect that the progress of religion in the West has been aided, under God's blessing, by literal, nay Hebraistic versions of the Law and the Prophets, (which indeed has given a colour, not merely to the diction of the New Testament, but to very much of Greek ecclesiastical literature;) and by more literal renderings of the Gospels and Epistles. Thus have the broad truths of Revelation—those inartificial and logical sentences, which must be similarly expressed in universal language, and are independent of idiomatic technicality—ever stood forward to impress by their simple sublimity; and to stand the test of that gradual, almost imperceptible, accommodation of languages to

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each other, which intercourse alone can effect, in their demonstration. Whereas, had the whole scheme of prophecy and its fulfilment been at once unfolded to the mind, unprepared for, nay prejudiced against its reception, a crowd of cavillers would (one may suppose) have entirely prevailed to the uprooting of Christianity; and the expression of our Lord, "I have many things to say unto you, but ye cannot bear them now," would have been abundantly verified, in the injury that such injudicious developments would have brought on the very cause they had been designed to foster.—And I cannot avoid the further impression, that so far is Mr. Medhurst's paraphrastic plan at variance with the very principles of your Society, to circulate the Bible "without note or comment," that its adoption would open to hundreds of millions, not *the word of God*, but as real a *commentary on it*, with no security that it shall not be *as futile a one*, as the jargon of the Alexandrine schoolmen, in comparison with the philosophical system of Plato.

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OBSERVATIONS

ON THE SPECIMENS OF TRANSLATION FROM THE "FOUR BOOKS."

Since the text of the "Four Books" is not a model of modern composition, and from its sententious, unconnected character, is allowed by the natives to be obscure, I am surprised that it was selected to furnish a specimen of the peculiarities of Chinese style. The work consists of select sentences, on various subjects, received from the lips of Confucius, and committed to writing by *four* of his disciples, (whence the title is derived,) by whom, together with the proper interpretations, the sayings of their revered master were originally preserved. Numerous commentaries have been written to elucidate the text; but the most celebrated is that of Choo foo tsze, who flourished in the fourteenth century. Mr. Medhurst's extracts are from the *Lun yu*, which is composed of dialogues between the Sage and his disciples. The ambiguity attributed to this compilation may be said to arise from extreme conciseness of style; from the changes incident to languages, during a period of more than two thousand years; from the inverted order of composition, compared to modern usage; and, from the subjects and events alluded to being involved in the obscurity of ancient times.—With regard to *conciseness of style*, it may be illustrated by the paragraph marked No. 1, in Mr. Medhurst's extracts; which may be thus translated: "The philosopher says; Learning and constantly maturing, is it not a source of joy?" The commentator explains *seih*, "maturing," by the rapid flight of a bird backward and forward;—and adds; "the mind, intent on learning and virtue, reiterates its efforts, until it is absorbed in intense delight, and the subject of meditation is thoroughly matured." The modern meaning of the word is, "to be accustomed to a thing;" or "to be habituated to a pursuit by constant exercise in it." *Yuž*, "source of joy," which Mr. Medhurst translates "pleasing," "delightful," I have rendered according to the direction of the commentator, who refers it to joy arising from internal causes; its modern use, however, is confined to the idea of "speaking," "telling," "discerning," &c., and is pronounced *shwò*. *Hoo*, rendered by Mr. Medhurst "*eh*" is an interrogative particle, well translated, in this and every similar position, by a point of interrogation. The next sentence in order (No. 2) is equally concise in words and ample in signification: it is this; "To have a friend coming from a distant province, is it not gratifying?" No one interpreting the words, according to modern acceptation, would apprehend the true sense of the passage, as explained in the comment; which is, not what the Chinese would understand by the term *päng*, rightly translated in its *modern* sense, "friend," but, "one of the same class, who, having heard of the Sage's fame, comes from a distant part to solicit instruction:" for the commentator remarks, if his fame has affected inhabitants of remoter regions, those who are nearer must be familiar with it; and it is a source of gratification to the Sage, when multitudes, influenced by his virtue, believe and follow. *Lò*, "gratification," according to the same authority, means joy derived from *external* sources, in opposition to *gue* of the former paragraph; which means joy whose sources are internal. It would be manifestly improper to use expressions and sentences in a sense unknown to modern conceptions,—expressions which are understood even in ancient works, only because their meaning has been derived from early commentators, and is communicated by teachers *via voce* to their pupils.—*The changes which language has undergone* are perceived in part from these extracts. Another illustration may be adduced from No. 3. "A man not known, and yet not angry, is he not a superior character?" *Puh che*, "not known," would mean, according to modern usage, "ignorance," and not "a person unknown to fame," its signification in this passage. *Keun tsze*, (*Keun*, "prince," and *tsze*, "son,") is a term used in the "Four Books," and generally in philosophical writings, to denote a person of superior virtue. I am constrained, in this and other instances, to differ from the verbal renderings, in the column headed "literal translation."—The Chinese phrase (No. 4) *ke wei jin*, "he do man," is not only without meaning in English, but an improper representation of its original; for *wei* means "is," in this place, and not "do"—a mistake commented upon in a preceding part of this Appendix. It would be impossible to ascertain the sense of this paragraph from its verbal translation by Mr. M. "Upper

people," is put for *shang*, "superiors," and *chay*, "who," which refers not to *shang*, as would be supposed, but to "those who love disobedience," according to the invariable practice of the Chinese, which requires the relative to stand at the close of the sentence, how remote soever may be its antecedent. *Shang* is the same word which (with *che*, "infinite," prefixed) designates "the Most High," in Holy Scripture; and is used in this place to denote "persons," without *chay*, which Mr. M. has remarked ought to be added—an opinion, it appears, in opposition to native authority. The following is the most literal rendering into the English idiom which I can give: *Yew Tsze* says, "those who are persons of filial piety and fraternal affection, and (yet) love to rebel against their superiors, are few; those who do not love to rebel against their superiors, and yet love to create confusion, have never yet existed (never them have or exist)." Mr. M.'s literal version of this passage is too servile to mark the sense; and his free translation too general to exhibit the spirit or *mannerism* of the author.—It would be interesting to pursue these remarks throughout the specimens from Confucius; but sufficient has, I trust, been said, to guard against the impression, that the style of the "Four Books" would be suitable to a version of the Scriptures, and to show that accurate conceptions of modern writing in China will not be acquired, by comparison of the free with the literal renderings in Mr. Medhurst's Appendix.

REMARKS

UPON

MR. MEDHURST'S MEMORIAL TO THE BRITISH AND FOREIGN BIBLE SOCIETY.

BY A MEMBER OF THE UNIVERSITY OF OXFORD;

IN A LETTER TO A FRIEND.

On a comparison of Mr. Medhurst's proposed renderings of Holy Writ into idiomatic Chinese, with his literal translation from Confucius, and the vernacular English into which he arranges it, I could not but remark the extreme dissimilarity of style and structure, between such translation and that of his proposed version. So great do I conceive this to be, as well in logical and inferential as in structural arrangement, that, except the Chinese language admit of greater variety than those usually studied in this country, I fancy *both* specimens *cannot* be idiomatic. The diction of Herodotus and Sophocles, of Thucydides and Theocritus, or of Cicero and his quotations from Ennius, and from the old Roman jurisprudence, could not perhaps be admitted to comprehend so great variety.

But even supposing Mr. Medhurst and his colleagues to have acquired the habit of *thinking* in Chinese—the only means, perhaps, by which a full command of any language can be attained to such extent as to be equally familiar with its phraseology as the most learned native—so extremely does its idiom, as appears from these specimens, differ from that of any other tongue, that no longer could the Bible, so reduced, be considered as the inspired word of God, but a paraphrase; a paraphrase ventured on by three individuals undelegated by superior power, from the mere self-conviction that they are competent to reduce Hebrew or Greek to Chinese idiom, with such effect as to raise in the mind of a native the very same minutiae of thought and feeling, as the gradually developed teachings of Inspiration revealed to God's chosen Israel, or to Christ's disciples. An adventure this, too hazardous (I conceive) for any man humbly to undertake, or cautiously to be entrusted with; more especially when we reflect that the progress of religion in the West has been aided, under God's blessing, by literal, nay Hebraistic versions of the Law and the Prophets, (which indeed has given a colour, not merely to the diction of the New Testament, but to very much of Greek ecclesiastical literature;) and by more literal renderings of the Gospels and Epistles. Thus have the broad truths of Revelation—those inartificial and logical sentences, which must be similarly expressed in universal language, and are independent of idiomatic technicality—ever stood forward to impress by their simple sublimity; and to stand the test of that gradual, almost imperceptible, accommodation of languages to

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